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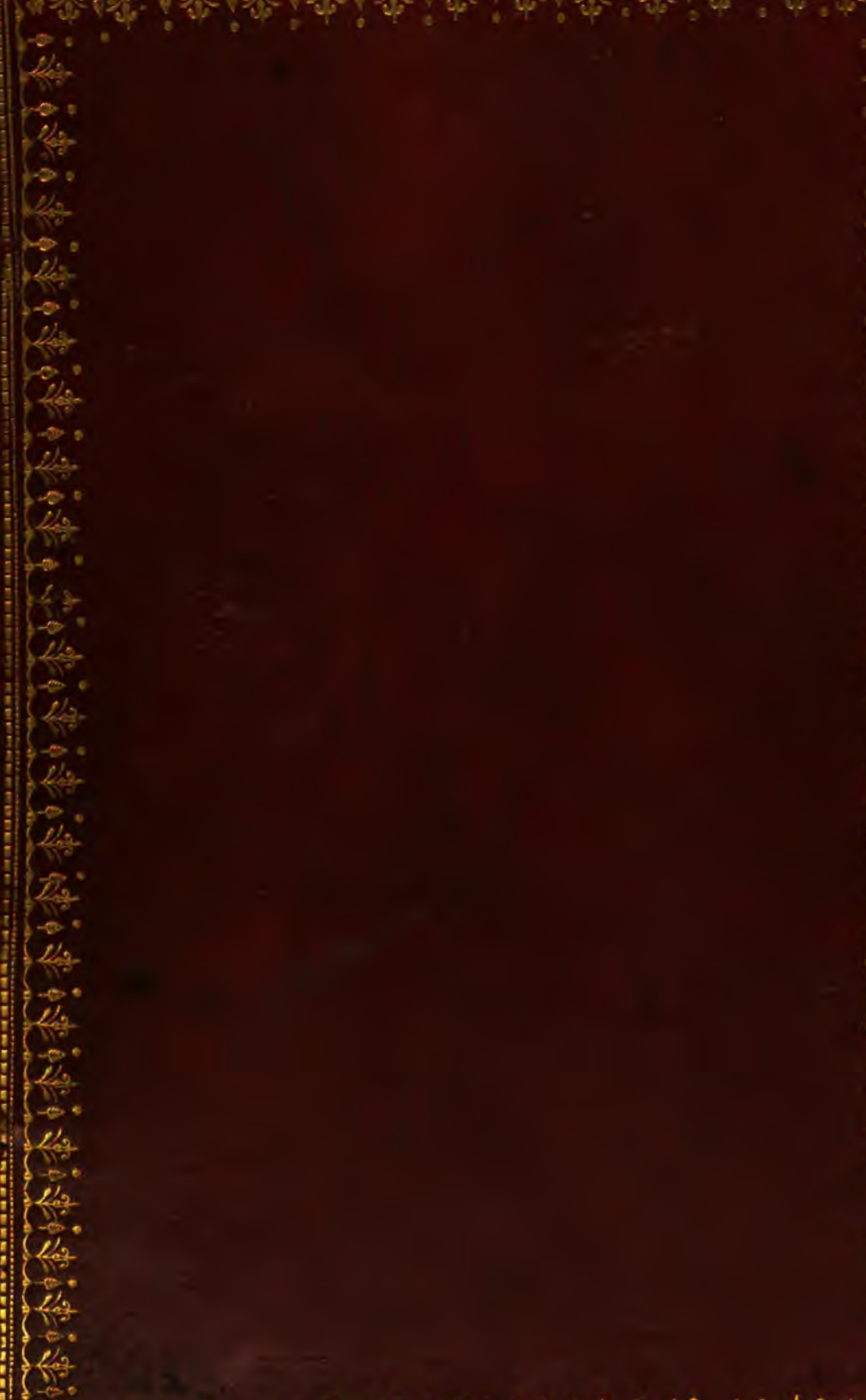
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THE
FREE-THINKER.

V O L. I.

FROM
Lady-day to Michaelmas,
1718.

SAPERE AUDE.



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Printed in the YEAR MDCCXXII.

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THE
FREE-THINKER.

To be continued every *Monday* and *Friday*.

N^o I. *Monday, Mar. 24. 1718.*

SAPERE AUDE:

HOR.



It is easy to foresee, that the Title; under which this Paper appears, will (without any Ceremony) make it be thrown aside with Indignation by several well-meaning Persons; when at the same time it shall be received with Alacrity by some Sanguine Philosophers. Another formidable Apprehension is, that the Fair Sex (whose Ap-

A 1

probab-

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probation most flatters the Heart of a Writer) will be ready to swoon at the Sight of it; and that there will not be one Virgin, who shall dare to trust her self with it, alone.

The *Free-Thinker* has, of late Years, been so much the Subject of Satyr and Ridicule, and his Character expos'd with so much Wit and Humour by some ingenious Writers, and so blackened with Reflections drawn from Religion and Politicks by other more serious Authors, that scarce any one dares at present *think his Soul is his Own*; or, in other Words, entrust himself with his own Thoughts; much less take the Liberty to speak them: And he must be a bold Man indeed, who shall venture so far as to publish them in Print.

As I was preparing this Sheet for the Press, I was interrupted by an unexpected Visit from a Friend. Without letting him into the Contents of it, I asked him, how he approved of the Title: He replied, with a Smile, "In my Opinion, you had better, for Brevity, call it "*The Atheist*." But notwithstanding these Discouragements, I grow bold from my Integrity; and hope upon a nearer View to appear to no Disadvantage under a Denomination, which has (with some Reason) given much Offence. I doubt not but I shall disappoint my Readers
of

of every Complexion, in a few Days; and yet offend none, excepting such as it would be a Dishonour to please: Neither do I question but the Majority will dismiss this very Paper with Sentiments, quite different from what they entertained upon taking it up.

There has hardly ever been a Term of Honour, which has not in time, by the Misapplication of it, become a Term of Reproach. Thus *Free-Thinking* (which in itself is undoubtedly the Glory and Perfection of Human Nature) is at last worn into Disgrace, through the Rashness of some, the Fears of others, the Vices of many, and the specious Pretences of crafty and designing Men. I hope therefore, I shall not be thought to blame, if for the Benefit of Mankind, I endeavour to rescue this Word from Infamy, and make it a Name of Praise and Reputation, by taking it out of the Hands of Libertines, by clearing it from the Aspersions of Bigots, and by reconciling it to the Vertuous and the Wise, who only have a just Claim to it, in its genuine Sense.

To Think Freely is not to Think at Random: It is not to think like a Fool or a Madman; but like a Philosopher: It is not to think without the Checks of Reason and Judgment; but without the Incumbrances of

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Prejudice and Passion. Freedom of Thought is like Freedom in Actions: To enjoy the one or the other in Perfection, it must be subjected to proper Laws and Regulations: And the Outlaw has, of all Men, the least Pretensions to Liberty.

The Best Things degenerate by Abuse into the Worst: In that Case, the most approved Remedy is not to prohibit or destroy them in their State of Corruption; but to endeavour, by all prudent Measures, to recover them to their proper Use. It must be granted, Society has suffered, in several Instances, by gratifying every Man in the full Liberty of divulging his Thoughts; but then, It has profited a Thousand Times more, by Vertue of that very Indulgence. It is a common Observation, that every Conveniency in Life is alloy'd with some Inconveniency. The reasonable Method therefore of proceeding in every Difficulty of this Kind, is to have Recourse to the *Merchant's Logick*; to state the Account of Profit and Loss, and so to determine our Judgment, according as the Ballance lies; remembering still, that it is not possible to trade to much Advantage, without some Losses.

Free-Thinking is the Foundation of all Human Liberty: Remove the One, and the
Other


Other cannot stand. It is the Source of Knowledge and Wisdom; the Parent of Arts and Sciences; It promotes Industry, and procures Wealth; It imbellishes Vertue and good Manners; It supports Order and Government; and is the only Bulwark of true Religion. In Proportion as this Divine Faculty (duly conducted) languishes, every Ornament and Comfort of Life declines: And in those Countries, where the free Exercise of Reason is wholly discouraged and treated as a Crime, Experience shews us, that the People groan under the complicated Calamities of Slavery, Ignorance, Superstition, Idleness and Poverty; and are hardly to be distinguished from Brutes, but by a superiour Degree of Misery.

These Considerations ought to inspire every honest *English Man* with a Love for his Country; and teach him to set a just Value upon that Excellent Constitution of Government, under which the Whole Man is Free. The Island of *Great-Britain* may, not improperly, be called *The Land of Philosophers*; it being the only Spot of Ground, (if we except the Countries belonging to it) where a Man is not obliged to divest himself in any Degree of his Reason, before he can be a good Subject.



N^o 2. *Friday, Mar. 28. 1718.*

Quo me cumque rapit tempestas, deferor hospes.
HOR.

 HE Writer, who shall undertake to furnish out an Entertainment of this kind for the Town, ought to look round him first, and see that he is not streightened on any Side: He should take the Advantage of some Eminence, from which he may command an open View, and have (as it were) a free, extensive Horizon of Thought.

When I communicated my Design to some of my Acquaintance, an Officer (who has deservedly merited the Surname of *The Old Soldier*) addressed the following Speech to me, by way of Advice: “ Every Authour (*said he*) “ must look upon himself to be in an Enemy’s Countrey, and take his Precautions accordingly. Therefore let me recommend “ to you, upon this Occasion, the Conduct of
“ our

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“ our great General, the *Duke of Marlborough* :
 “ When he was to encamp with the whole
 “ Army for any Time, he considered the
 “ Country well, and ordered the Ground to
 “ be marked out, where we might have a
 “ full Command of Forrage, and all other
 “ Provisions in Plenty.

My Friend will see, his Eloquence is not lost upon me. I own, that the great Scope and Latitude for Writing, which the Title of this Paper lays open, has not been the least Inducement to prefer it to any other. Without straining the Sense of the Word, it naturally takes in every Consideration, of what Kind soever, that can fall within the Compass of a reasonable Man's Thoughts. Whatsoever Powers therefore my Predecessours claimed to Themselves in their several Capacities, while they dealt out their Lectures to the Nation, Those intirely (together with some other additional Privileges) do, by an equal Right, belong to *The Free-Thinker*.

It would be needless to observe, that it is His Province more peculiarly to preside over Arts and Sciences, and to distinguish the True Merit from the False, in the World of Learning. To pass by this Branch of his Authority then, and to come to the more intricate
 Part

Part of his Function; it may not be improper to give timely Notice to the Publick, that all the Ways of Men, and of Women too, fall under his Cognizance. His Jurisdiction reaches even to the Councils of Princes, and the most important Negotiations and secret Cabals of the Great Ministers of State, from Cardinal *Alberoni*, down to the Prime Minister at *Urbino*. Neither does he imagine it beneath him to inspect the Diversions and Amusements of Life, or to pen the History of an Amour. He has a Seat allotted him in each Theatre; and will think himself obliged, by Vertue of his Office, to be present at the Masquerades in the *Hay-Market*; and to methodize that confused Variety of Apparitions, which *Heidegger* (like some Arch-Magician) conjures up at Midnight. He will find Admittance into all the crowded Balls and Assemblies, whether at the *Marquis de Monteleone's*, *Monsieur Pettecum's*, or the *Welsh Ambassadors*. There is not a Coffee-House, a Chocolate-House, nor a Gaming-House of Note, (from the *Groom-Porter's* to *Jonathan's* in *Change-Alley*) which he will not visit. He will have an Eye upon the Fifty New Churches, as well as upon some that have been consecrated before the Reformation. Upon all which Occasions, it is not
unlike-

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unlikely, that most Things will appear to him under a different Shape and Colour, to what they shew to the Generality of Mankind.

What has been said may seem a little surprizing, if not improbable, to such as do not consider, that the *Free-Thinker* is by Nature very Curious and Inquisitive ; in so much as to be thought Impertinent by some. He takes Nothing upon Trust : He will see every Thing with his own Eyes ; hear every Thing with his own Ears ; and apprehend every Thing by his own Understanding. This odd Cast of Mind often engages him in Disputes, and makes him censured sometimes by his best Friends, as obstinate and perverse in his Opinions, only because he is somewhat slow of Apprehension ; and can neither Reject off-hand, nor Believe at sight. This Misfortune however is amply recompensed to him by a great many Advantages, that are to be envied, and which very rarely meet together in the same Person.

He is listd into no Party, nor tied down to any Profession : He is confined to no Place, and (like a *Denizen* of the World) thinks himself at home Everywhere ; neither is he a Slave to Modes and Customs. He is neither Rich,
nor

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nor Poor; neither Old nor Young: His Constitution is neither Robust and Sanguin, nor yet Feeble and Delicate. His Stature is such, that he can look up to the *Baron Bentenreider*, and down upon Mr. *Flamsted*, without Astonishment. He has not Beauty in his Person to make him vain; nor any Defect to render him envious. His Heart is equally free from Fear and Presumption: And the Temper of his Mind is neither Jovial nor Saturnine; brightening often into Smiles, but seldom flashing into Laughter.

I must not forget to mention the most commendable Singularity in his Character; which is, that in all his Debates and Controversies, he was never heard to Calumniate his Adversary for want of Argument; nor ever known to recommend any Methods of Conviction, but the mild Force of Reason, and the plain Evidences of Revelation. In a Word, he is neither afraid to avow a Truth, nor ashamed to retract an Error.

It will not be long before he makes a fuller Discovery of himself: In the mean time, this is the most satisfactory Account, I am able to give of this *Fairy-Philosopher*; who passes through the World unobserved, to assist the
Inno-


N^o 3 *The* FREE-THINKER. 13

Innocent and the Vertuous, and plays a Thousand Pranks to teize and vex the Profligate and the Wicked.



N^o 3. *Monday, Mar. 31. 1718.*

Nympha, precor, Penei, mane: non insequor hostis.
Nympha, mane. _____ OVID.

AVING made my Publick Entry, and opened my Credentials to the Town, in the two foregoing Papers; I presume I have by this Time set the Minds of all my honest Countreymen at Ease, as to the future Designs of the *Free-Thinker*. My next Concern (and what I have much at Heart) is, that I may not appear a strange, heathenish Creature to the Ladies: For which reason I shall now address my self wholly to Them, in order to dissipate their Fears, and familiarize them to a Character, which has laboured under the most frightful Misrepresentations. Therefore,
that

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that there may not the least Terrour remain upon my Fair Readers from this Day forward, I beg leave to assure them in the first Place, that I have no Intention at all to fright them out of their innocent Senses; but, on the contrary, to embellish their Understandings, and give their Minds as beautiful a Turn, as Nature has bestowed upon their Persons.

For the farther Encouragement of my Female Disciples, I propose in the Progress of my Lectures, to enlarge their Faculties, and open their Thoughts by degrees, so as in the End to set them upon the Level with my own Sex, in our boasted Superiority of Reason. To this I may add, that the more serious and refined Principles of Philosophy, and every Kind of Knowledge, will be much better comprehended over a Pot of Tea, than over a Bottle of Wine: Wherefore I must admonish all Gentlemen, and others, who profess to reap any Benefit from my Labours, that they will be pleased to peruse them in the Morning; that I may be read in the City and Countrey (at latest) before Twelve a-Clock; and before Three in the Afternoon, by Members of Parliament, Captains, and Courtiers.

IT is hard to determine, whether the *British* Men, or the Women, have received greater Advantages from Free-Thinking. I shall confine my self at present to the latter Part of the Question, that the Ladies may see what Encouragement They ought to give to Philosophers. It would be endless to particularize the shining Ornaments, the elegant Amusements, and the innocent Freedoms, which the Fair Sex came into Possession of, in this Island, as fast as Liberty and Reason took place of Slavery and Superstition. I shall therefore insist only upon some general Instances; and leave it to their Imagination to pursue the Train of Thought, and improve upon my Hints.

When I see *Aurelia* equipt for a Ball or a Birth-Night, I consider with my self how many curious Experiments and Enquiries; what Knowledge in Mechanism, what nice and bold Conclusions, the Wit of Man must have run through, to compleat her Dress! The Invention of the Wheel, the Spindle, and the Loom, is owing to the Sagacity of Human Reason; without which Flax had sprung out of the Earth in vain, and the Labour of the Silk-Worm had been as unprofitable to the Sex, as the Web of the Spider. It is the Ingenuity of the Artist, that has brought Silver

ver and Gold under the Power of the Weaver, reducing them to follow the Motion of the Shuttle, and to shine in Tapestry and Brocades. The same unwearyed Application of Thought gradually discovered the hidden Beauties of Pebbles; gave Lustre to the Diamond, taught the Ruby to blush, the Topaz to blaze, and made the Emerald out-vie the Vèrdure of the Field. So that the whole Apparel of *Aurelia* is the Effect of the greatest Freedom of Thought, and sets Philosophy in the most beautiful Light to a Crowd of Admirers.

But this Elegancy of Dress had never been cultivated, if we had not been civilized at the same Time by the Precepts of those Philosophers, who set themselves up to combat the Prejudices of the Vulgar: These Benefactors to Mankind, by the Laws of Politeness and Good-Breeding, tempered the natural Fierceness of Men, and dispelled the Fears of Women. By their Superiour Wisdom, Both Sexes were brought to mix indifferently in Conversation, in publick Assemblies, and in all the Diversions of Life, to the mutual Satisfaction and Improvement of each other. This is what has adorned the Social Vertues with Affability and Gracefulness of Behaviour, and has refined the Passion of Love, and raised it
to

to so sublime a Pitch, as to be ranked amongst the most Heroick Accomplishments of the Mind. Before I leave this Topick, I must observe, that the Prudes, and some few superannuated Virgins, are the only Female Enemies to Free-Thinking; and, as a just Punishment to their narrow, perverse Notions, it is their Misfortune to live in the profoundest Ignorance of Themselves and Others.

The Lord *Verulam*, and other great Authors, have applyed themselves to illustrate the Wisdom of the Ancients, and to let us into the Allegory of their Fables. The most skilful in this Sort of Learning, are often forced to have recourse to reasonable Conjectures: I hope therefore, I may be allowed the same Liberty in a particular Instance, which does honour to the Ladies. The Nine Muses were supposed, by the wise Men of *Greece*, to be so many beautiful young Virgins: which Fiction seems to be very properly contrived to insinuate, that Beauty and Fine Sense (the two most desirable Perfections) ought to be inseparable; since that happy Mixture of Blood and Spirits, and that Symmetry of Parts, which constitutes the One, bids fairest for the Other.

The Compass of my Paper does not allow me room to recount here the celebrated Women of Antiquity, and of the Later Ages, who have been famous for their Learning and Ingenuity. Therefore I shall at present think it sufficient to animate my Countrey-Women to the Love of Letters by the Example of Queen *Elizabeth*, whose Memory is so dear to all Free Spirits. It is well known, She was not only an excellent Scholar, but likewise an eminent Free-Thinker; and scorned to give up her Reason, even in Matters of Religion, at a Time when Superstition triumphed over the Gospel, and the Multitude thought their Salvation in Danger, if they gave any Credit to their Senses. By this Means she established the Reformation, and has rescued the *Present Toasts* from a Nunnery. Her Predecessour, Queen *Mary*, on the other Hand, who wanted neither Piety nor an Inclination to Vertue, yet by not daring to think freely, and make a proper Use of her Reason, practiced all the Cruelties upon her Subjects, which the most vicious Temper could be guilty of committing.





T H E

FREE-THINKER.

N^o 4 *Friday, Apr. 4. 1718.*

Omnia quidem scire, cujuscunque modi sint, cupere, curiosorum : duci vero majorum rerum contemplatione ad cupiditatem scientiæ, summorum virorum est putandum.

CICER. de Finib.

THE Topick I have chosen for This Day, I find, upon Tryal, is not only fruitful, but uncommon ; notwithstanding I had once rejected it as the most trite and barren Subject, I could employ my Thoughts upon. It will, upon Examination, appear to be the most obvious Affection of the Mind, and yet the least illustrated of any by the Moral Philosophers, under

der whose Consideration it naturally falls. The Reason of this Oversight may be, That the Quality, I am speaking of, is so artfully blended and wrought into the very Substance of the Soul, that it generally escapes our Attention, though it leavens the whole Mind, and operates more than all the other Passions together ; and may therefore be compared to some powerful Drug, so skilfully mixed into a Medicine, that it is not distinguished by the Palate, though it performs Wonders on the Patient.

The more I consider my Subject, the more it surprizes me ; and I am pleased to find it abounding in manifest Contradictions, which nevertheless are reconcilable to Reason and Experience. It is a Faculty of the Mind often very busy within us, when we are not sensible of it ; and strongly influences our Thoughts and Actions, when we suspect it the least. To it we owe the most pleasing Amusements, and the most anxious Disappointments in Life. It puts us upon the most extravagant Follies, and the most useful Enquiries. It is equally prevalent in both Sexes ; and governs all Ranks and Conditions of Men, from the Courtier to the Clown ; from the King to the Beggar ; from the Philosopher to the Fox-Hunter. The
Coquette

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Coquette and the Prude, the Virgin and the Wife, comply alike with its Suggestions. Methinks I see it grow upon my Readers, as they pass from one Period to another, and make them impatient till I expound the Riddle, and tell them at once, that I am discoursing of *Curiosity*.

IF we consider the Nature of Curiosity in General, it may very well be looked upon as the Master-Spring in the Soul, which sets all the other Faculties in Motion ; since the Mind would, without It, remain as unactive, as the Body is, when the vital Spirits are clogged. This Passion is peculiar to Rational Creatures ; and not only discovers Itself the earliest, but remains with them the longest, of any. The Nurses observe manifest Tokens of It in Infants from their Birth ; and it is natural to suppose, their whole Curiosity must be awakened upon their first launching into a new Life, and a new World. It grows in every one daily, as his Knowledge increases ; and abates little, if any, of its Vigour in Old Age. It may be traced farther yet, and found busy within us even in our latest Moments : Of this we have a remarkable Instance in *Solon* ; who perceiving his Friends whisper apart, as he lay expiring, gathered Strength from his

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Curiosity to raise himself, and enquire what they were talking of. This brings to my Mind that fine Observation in *The Preacher*, that *The Eye is not satisfied with seeing, nor the Ear filled with hearing.*

THERE are two Kinds of Curiosity: the One Profitable; the Other Unprofitable. The First is becoming a Wise Man; the Later degenerates into Folly.

The Profitable Curiosity is in Effect an unwearied Desire of Knowledge; a Thirst after Wisdom and Experience; and a laudable Ambition to distinguish our Selves from the Vulgar, by endeavouring to excell in every Art and Science, which may be either of Use or Ornament in Life. This Principle first set the Mind of Man upon dark and difficult Enquiries; it still makes us restless to search into the hidden Nature of Things, and raises our Contemplations up to the Heavens, enabling us through long and painful Study to reason upon the various Motions, and different Qualities, of those shining Orbs, above us. This incited Sir *Isaac Newton*, to employ the whole Force of his Genius to penetrate farther into the Mystery of Natural Causes, than most of his Predecessours; and has made him capable to unfold some Perplexities in Philosophy,
which

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which were thought too intricate for the Wit of Man. And who knows what amazing Discoveries some *Second Newton* may make hereafter, excited by the Example, and enlightened by the Knowledge, of the *First*. And who can tell, but *The Free-Thinker* (with the Assistance of his learned and ingenious Friends) may be able to disengage his Countreymen from a Number of Prejudices, and to turn the Hearts of many to the Love of Truth?

Cicero observes, That the Desire of Knowledge prevails over every other Passion; and that the wisest Men cannot resist the Impulses of Curiosity. From hence he takes Occasion to comment upon the Fable of the *Sirens* in *Homer*. When They (says he) were to stop *Ulysses* in his Voyage (who was impatient to revisit his Native Land) the Poet was aware, that he should offend against Probability, if he set the *Sirens* upon alluring a Person of his Wisdom only by the Sweetness of their Voices, and the Variety of their Notes: Therefore, to fix him, and secure his Attention, he makes them promise to inform his Understanding, and to give him an Account of Things worthy of his Notice; well knowing, that his Impatience after Know-

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ledge would naturally suspend his Longings after his Countrey.

Before I pass to the Second Part of my Subject, it may not be improper to hint to some over-eager Enquirers, that even this commendable Curiosity may grow too predominant in us, and that it should be moderated so, as to prevent it from transporting us to Extravagancy. We are told that *Eudoxus*, a famous Geometrician, was so violently Curious, that he prayed to the Gods, he might once view the Sun near at Hand, to comprehend the Magnitude, the Form, and the Beauty of it; though it were upon the hard Condition of being immediately burnt and consumed by its Fire.

I COME now to That Species of Curiosity, which is unprofitable. This either sets us to hunt after trivial Matters; or engages us warmly in Concerns, that do no way relate to us; or pushes us on to pry into Secrets, and search into Events, which known would make us miserable. This kind of Curiosity is a Specifick against Wisdom, and keeps all useful Knowledge out of the Brain it has taken Possession of; neither will it suffer a Man to be a good Friend, an agreeable Companion, or a quiet Neighbour. Nevertheless, it runs away with the Multitude of every Age and Sex;
and

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and occasions more Uneasiness, and Confusion, in private Life, than all the other Passions, by their several Irregularities. It is this Imperitinnence of Mind, which has given Vogue to Fortune-Tellers, to Astrologers, and the Adepts in Chymistry. Indigent Cunning Men know very well, that they may tax the People as they please, so long as they can contrive to feed their Curiosity; and the *Fire-Eater* can never suffer Want, till his Diet becomes universal.

I shall conclude this Paper with some Account of what has lately raised no small Curiosity amongst the Persons of Fashion, now in Town. I mean the *White Widow*; who is the Subject of every one's Enquiry. I happened to fall in, upon a Visiting-Day, (not far from *St. James's*) with a Company of Ladies, where there were but two Men besides my self. The Discourse, after the News of the Day, turned upon the Unknown Fair. A great many Conjectures were made towards discovering who, and what, she might be: As most of the Guesses were but transient, I did not charge my Memory with them; but there were three Persons, who insisted so much upon their Sagacity, that I resolved to treasure up their several Judgments

concer-

concerning the *White Widow*. A beautiful young Coquette said, that she believed, from the Singularity of affecting white Weeds, she might probably be a *Maiden Widow*. After this, an Elderly Gentlewoman (raising her Voice a little) said, I am amazed the Company should be so blinded in their Guesses; or rather, indeed, that there should be any Occasion for guessing in a Point so evident: This *White Widow*, as you call her, is a Spirit, a down-right Apparition; which is manifest from her never appearing, but by Candle-Light. A tall Gentleman, who sat a little backward, broke out upon this with an Air of Importance; saying, I perceive you have a mind to divert your selves at the Hazard of ruining the Nation. I know the Person, you are talking of, to be the *Pretender*; and I know too, that this is not the first Time, he has been seen in this Town, in Masquerade.





N^o 5. *Monday, Apr. 7. 1718.*

Adspicite, adspicite, pontifices, hominem religiosum; & si vobis videtur (quod est bonorum pontificum) monete eum, modum quandam esse religionis: nimium esse superstitiosum non oportere.

CICERO. Orat.



THIS Week is set apart, as it were, in a solemn manner from the rest of the Year, by Christians of almost every Denomination, throughout the World. The Reflection, which naturally occurs to the Free-Thinker upon this Occasion, is the shameful Abuse of This and other Holy Times, in Popish Countries. There is hardly one Great Incident in the History of our Saviour, from his Birth to his Ascension, which the Priests and the Monks have not turned into Stage-Plays and Puppet-Shews. Every curious Protestant Traveller has been an Eye-Witness to the Truth of what I say. However,

ever, for the farther Satisfaction of my Readers, and to furnish them with an Entertainment suitable to the Season, I shall give them a very remarkable Passage out of *A Journey from Aleppo to Jerusalem*, in the Year Sixteen Hundred and Ninety Seven, written by Mr. *Maundrell*, then Chaplain to the *English* Factory at *Aleppo*.

‘ THE next Day, after our Arrival at *Jerusalem*, (says my Authour) being *Good-Friday* in the *Latin* Style, the *French* Consul (who lodged us at his House) was obliged to go into the Church of the Sepulchre, in order to keep his Feast; whither We accompanied Him. This Church of the Holy Sepulchre is founded upon Mount *Calvary*, which stands now in the midst of *Jerasalem*.

‘ The Church is less than one hundred Paces long, and not more than sixty wide : and yet is so contrived, that it is supposed to contain under its Roof twelve or thirteen Sanctuaries, or Places, consecrated to a more than ordinary Veneration, by being reputed to have some particular Actions done in them, relating to the Death and Resurrection of Christ. As, First, the Place where he was derided by the Soldiers : Secondly, Where the Soldiers divided his Garments : Thirdly, Where

‘ Where he was shut up, whilst they digged
 ‘ the Hole to set the Foot of the Cross in, and
 ‘ made all ready for his Crucifixion : Fourthly,
 ‘ Where he was nailed to the Cross : Fifthly,
 ‘ Where the Cross was erected : Sixthly,
 ‘ Where the Soldier stood, that pierced his
 ‘ Side : Seventhly, Where his Body was
 ‘ anointed in order to his Burial. Eighthly,
 ‘ Where his Body was deposited in the Sepul-
 ‘ chre : Ninthly, Where the Angels appear’d
 ‘ to the Women after his Resurrection : Tenth-
 ‘ ly, Where Christ Himself appear’d to *Mary*
 ‘ *Magdalen*, &c. The Places where these
 ‘ and many other Things relating to our
 ‘ Blessed Lord are said to have been done, are
 ‘ all supposed to be contain’d within the nar-
 ‘ row Precincts of this Church, and are all
 ‘ distinguished and adorned with so many se-
 ‘ veral Altars.

‘ The *Latins*, of whom there are always
 ‘ about Ten or Twelve residing at the Church,
 ‘ with a President over them, make every
 ‘ Day a solemn Procession, with Tapers and
 ‘ Crucifixes, and other processional Solemn-
 ‘ ties, to the several Sanctuaries; singing at
 ‘ every one of them a *Latin* Hymn, relating
 ‘ to the Subject of each Place. These *Latins*
 ‘ being more polite and exact in their Functions
 ‘ than

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‘ than the other Monks here residing; and
 ‘ also our Conversation being chiefly with
 ‘ them, I will only describe their Ceremonies;
 ‘ without taking notice of what was done by
 ‘ others, which did not so much come under
 ‘ our Observation.

‘ Their Ceremony begins on *Good-Friday*
 ‘ Night, which is call’d by them the *Nox te-*
 ‘ *nebrosa*, and is observ’d with such an extraor-
 ‘ dinary Solemnity, that I cannot omit to
 ‘ give a particular Description of it.

‘ As soon as it grew dusk, all the Fryars and
 ‘ Pilgrims were convened in the Chappel of
 ‘ the Apparition (which is a small Oratory on
 ‘ the North side of the Holy Grave, adjoyn-
 ‘ ing to the Apartments of the *Latins*) in
 ‘ order to go in a Procession round the Church.
 ‘ But, before they set out, one of the Fryars
 ‘ preached a Sermon in *Italian* in that Chappel.
 ‘ He began his Discourse thus; *In questa notte*
 ‘ *tenebrosa*, &c. at which Words all the Can-
 ‘ dles were instantly put out, to yield a live-
 ‘ lier Image of the Occasion. And so we were
 ‘ held by the Preacher, for near half an Hour,
 ‘ very much in the dark. Sermon being end-
 ‘ ed, every Person present had a large lighted
 ‘ Taper put into his Hand, as if it were to
 ‘ make amends for the former Darknes; and
 ‘ the

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‘ the Crucifixes, and other Utenfils were dif-
‘ pofed in order for the beginning the Procef-
‘ fion. Amongft the other Crucifixes, there
‘ was one of a very large Size, which bore
‘ upon it the Image of our Lord, as big as the
‘ Life. The Image was faftened to it with
‘ great Nails, crown’d with Thorns, befmeas’d
‘ with Blood; and fo exquisitely was it form’d,
‘ that it represented in a very lively Manner
‘ the lamentable Spectacle of our Lord’s Body,
‘ as it hung upon the Crofs. This Figure was
‘ carried all along in the Head of the Procef-
‘ fion; after which, the Company follow’d
‘ to all the Sanctuaries in the Church, finging
‘ their appointed Hymn at every one.

‘ The firft Place they viſited was that of the
‘ Pillar of Flagellation, a large Piece of which
‘ is kept in a little Cell juſt at the Door of the
‘ Chappel of the Apparition. There they fung
‘ their proper Hymn; and another Fryar en-
‘ tertain’d the Company with a Sermon in
‘ *Spaniſh*, touching the Scourging of our Lord.

‘ From hence they proceeded in ſolemn
‘ Order to the Priſon of Chriſt, where they
‘ pretend he was ſecur’d whilſt the Soldiers
‘ made things ready for his Crucifixion; here
‘ too they fung their Hymn, and a third Fryar
‘ preach’d in *French*.

‘ From

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‘ From the Prison they went to the Altar of
 ‘ the Division of Christ’s Garments; where
 ‘ they only sung their Hymn, without adding
 ‘ any Sermon.

‘ Having done here, they advanc’d to the
 ‘ Chappel of the Derision; at which, after
 ‘ their Hymn, they had a fourth Sermon (as
 ‘ I remember) in *French*.

‘ From this Place they went up to *Calvary*,
 ‘ (an Eminence in the Area of the Church,
 ‘ upon which They think our Saviour suffer’d)
 ‘ leaving their Shoes at the Bottom of the
 ‘ Stairs. Here are two Altars to be visited:
 ‘ One where our Lord is supposed to have
 ‘ been nailed to his Cross: Another where his
 ‘ Cross was erected. At the former of these
 ‘ they laid down the great Crucifix, (which I
 ‘ but now described) upon the Floor, and
 ‘ acted a kind of a Resemblance of Christ’s
 ‘ being nail’d to the Cross; and after a Hymn,
 ‘ one of the Fryars preach’d another Sermon
 ‘ in *Spanish*, upon the Crucifixion.

‘ From hence they removed to the adjoining
 ‘ Altar, where the Cross is supposed to have
 ‘ been erected, bearing the Image of our Lord’s
 ‘ Body. At this Altar is a Hole in the natural
 ‘ Rock, said to be the very same individual
 ‘ one, in which the Foot of our Lord’s Cross
 ‘ stood.

‘ stood. Here they set up their Cross, with
 ‘ the bloody Crucified Image upon it; and
 ‘ leaving it in that Posture, they first sung
 ‘ their Hymn, and then the Father Guardian,
 ‘ sitting in a Chair before it, preached a
 ‘ Passion-Sermon in *Italian*.

‘ The Ceremony of the Passion being over;
 ‘ and the Guardian’s Sermon ended, two Fry-
 ‘ ars, the one personating *Joseph of Arimathea*,
 ‘ the other *Nicodemus*, approach’d the Cross,
 ‘ and with a most solemn concern’d Air, both
 ‘ of Aspect and Behaviour, drew out the great
 ‘ Nails, and took down the feigned Body
 ‘ from the Cross. It was an Effigies so con-
 ‘ triv’d, that its Limbs were soft and flexible;
 ‘ as if they had been real Flesh: and nothing
 ‘ could be more surprizing, than to see the
 ‘ two pretended Mourners bend down the
 ‘ Arms, which were before extended, and
 ‘ dispose them upon the Trunk, in such a
 ‘ manner as is usual in CorpSES.

‘ The Body, being taken down from the
 ‘ Cross, was receiv’d in a fair large Winding-
 ‘ sheet, and carry’d down from *Calvary*; the
 ‘ whole Company attending as before, to the
 ‘ Stone of Unction. This is taken for the
 ‘ very Place where the precious Body of our
 ‘ Lord was anointed, and prepar’d for the

C

‘ Burial.

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‘ Burial. *John* 19. 39. Here they laid down
 ‘ their imaginary Corps; and casting over it
 ‘ several sweet Powders and Spices, wrapt it
 ‘ up in the Winding-sheet: Whilst this was
 ‘ doing, they sung their proper Hymn, and
 ‘ afterwards one of the Fryars preach’d in
 ‘ *Arabick* a Funeral Sermon.

‘ The Obsequies being finished, they carried
 ‘ off their fancied Corps, and laid it in the
 ‘ Sepulchre; shutting up the Door till *Easter*
 ‘ Morning. And now after so many Sermons,
 ‘ and so long, not to say tedious, a Cere-
 ‘ mony, it may well be imagin’d that the
 ‘ Weariness of the Congregation, as well as
 ‘ the Hour of the Night, made it needful to
 ‘ go to rest.





N^o 6. *Friday, Apr. 11. 1718.*

Non hoc præcipuum amicorum munus est, prosequi Defunctum ignavo questu : sed quæ voluerit meminisse ; quæ mandaverit exequi. TACIT.

THE Bigotry and Superstition of the *Papists*, in this Holy Week, have been the Subject of the foregoing Paper. A sober Free-Thinker will not rest There ; but farther enquire after the proper Sentiments and useful Instructions, which this Annual Solemnity naturally suggests, to improve, as well as to touch and affect the Mind. I shall confine my self Here to the Last Scene of our Lord's Passion ; when his naked Body hung nailed to a Cross, betwixt Two Criminals : and propose his unparallel'd Fortitude and Calmness at the Hour of Death, as the compleatest Pattern for us to imitate in our Last Moments.

To leave the World with Decency and Composèdness, is the Wish of every good and

wise Man: Even They, (as *Tully* observes) the main Course of whose Lives has been irregular and extravagant, desire to act well the Last Part, and to go off with Applause.

The most celebrated Examples of an Heroical Death in Prophane Story, are, *Socrates* amongst the *Greeks*, and *Cato* amongst the *Romans*: And I doubt not, but upon an impartial Comparifon, our Lord will be found to have furpassed Those famed Persons, as much in the Glories of his Death, as he excelled them in the Sanctity of his Life.

The polite Writers of *Rome* are full of the Praises of *Cato*. *Virgil* describes him presiding over and giving Laws to *Elyfium*: And *Horace* mentions his Death, as one of the bravest Actions of any of the Heroes of his Country. But doubtless, the noble Cause of Liberty, in which he fell, prejudiced their Judgments, and made them extol a Practice, in it self criminal and detestable.

The present Bishop of *Ely*, in his excellent Discourse against Self-Murder, observes, *That though there be many Examples both of Greeks and Romans, even in their best Times, who offered Violence to Themselves upon some pressing Extremities; yet their Rules, their Laws, and their Reasonings, were against it.* That the Almighty

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mighty Authour of our Lives has the sole Right to dispose of them ; that True Greatness of Mind consists in manfully supporting Misfortunes ; and consequently that Self-Murther is the Effect of Cowardice or Impatience, as well as an Instance of Impiety and Disobedience, have been the constant Sentiments of all the sober Heathens. Indeed, it seems, that Pride and Indignation wrought *Cato* up to a false Honour and mistaken Magnanimity. His haughty Temper could not brook the Thoughts of being conquered ; which made him choose rather to become his own Executioner, than submit either to live or die by the Will of *Cæsar*. This seems to be even *Horace's* Opinion of him ; *Præter ATROCEM animum Catonis*. The Expression (according to the elegant Criticism of *Dacier*) denotes a savage, brutal, and sullen Spirit ; such as, in Reality, is unworthy a Philosopher, and unbecoming a Man.

This specious Action of *Cato* has been represented on our Theatre with great, and in most Respects, deserved Applause. However, though I admire the ingenious Authour's Performance ; yet, as a Free-Thinker, I cannot approve of the Choice of his Argument. The fundamental Excellency of any Drama-

tick, as well as Epick Poem, consists in adapting the Fable to the Improvement of ones Countrey. This granted, I leave every judicious and candid Spectator to determine, whether the setting Self-Murder in that dazzling Light, it appears in upon the Stage, in the Person of *Cato*, does not tend effectually to abate our Horrour for it: and whether it is not therefore very improper (not to say worse) for this Nation and Age, wherein too many shorten their Days after so wicked and dishonourable a Manner. The doubtful Surmize put into the Mouth of *Cato* at the last, is not a sufficient Antidote to the Poison, which his awful Vertue, through Five Acts, prepares the Audience to receive; and *the Gleam of Light*, which, he suspects, *breaks in on his Departing Soul*, is too faint to dispel the Prejudices that remain in Favour of Self-Murder from his Example.

The Death of *Socrates* was much more Illustrious. He took off the Poison with the same Unconcernedness, as if it had been Wine for his Refreshment; and both before the fatal Draught, and some time after, till dying Agonies seized him, he supported himself, and comforted his Friends, with sublime Discourses (as *Plato* relates them) concerning a Future
State,

State, and the Immortality of the Soul. Yet, his Death was neither so Painful, nor so Ignominious, as that of *Jesus Christ*; who must therefore be acknowledged to have outshone *Socrates*, in Firmness of Spirit and Undauntedness of Resolution.

This will more evidently appear, if we consider the different Ages of the One and the Other. Our Saviour was cut off in the Flower and Vigour of his Age, when the Passion for Life is strong, and the Aversion to Death violent. Whereas *Socrates* was executed at near Fourscore; those Years, in which wise Men generally grow weary of the World, and as little desire, as they expect, a long Continuance in it.

Accordingly, *Xenophon* represents him preparing for, and arming his Mind against, the Issue of his Tryal, with Both These Considerations; That were he to be condemn'd, *he should suffer one of the most Easy Deaths; and that he should quit Life, before he sunk into such a decrepit old Age, as is destitute of all Satisfaction, and overwhelmed with Weakness and Misery.* But besides, *Socrates* had this additional Support, that he was animated to the last by the Presence and Conversation of his Friends; Whereas most of our Lord's Follow-

ers, through Fear, stood gazing afar off; and those Few, who hazarded a nearer Approach, only augmented his Grief by their silent Tears; whilst Crowds of furrounding Enemies mocked and derided him with loud Clamours.

Constancy and Equality of Mind under Sufferings are then only Heroical, when founded on a rational Submission to Providence; without This they are vain and romantick. Now Patience, and Meekness, arising from a Principle of Religion, distinguish our Lord's Character; and he exactly fulfilled the Prophet's beautiful Prediction of him: *He was brought as a Lamb to the Slaughter; and, as a Sheep before his Shearer, he was dumb, and opened not his Mouth.* He considered God as his Father; and under that Relation he entirely acquiesced in his Will, and relied on his Goodness. This made him as unmoved by Calumny and Reproach, as he was undisturbed under Anguish and Torments. *Father, forgive them; they know not what they do;* was the soft Return our Saviour made to the highest Provocations: a parallel Instance to which is not to be met with in any of the Schools of the Philosophers. How mild and generous must his Disposition be, who could not only pardon and pray for, but even compassionate and excuse Those,
who,

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who, while they crucified, reviled and insulted him !

The Tenderness he expressed for his Mother and his beloved Disciple, is at once Pathetick and Sedate ; saying to the Former, *Woman behold thy Son* ; and to the Latter, *Behold thy Mother*. This may teach us, that as the Affections of Nature and Endearments of Friendship, may laudably be carried to a Death-Bed ; so they should break off there, without any violent Emotions of Sorrow.


Father, into thy Hands I commend my Spirit, were his dying, resigned Accents. Thus as He taught us the most perfect Form of Devotion for every Day in Life ; so, in his last Words, he has left us the best Recommendatory Prayer in the Hour of Death.





N^o 7. *Monday, Apr. 14 1718.*

Connubiis arvisque novis operata juventus. VIRG.

 HERE is a Notion prevails very much amongst the People, that Marriage in *Lent*, is at least unseasonable, if not repugnant to Orthodoxy: And that it came into Season again Yesterday; when, as they imagine, the Sun rises with a Dance. Notwithstanding, it is my Business to weed all Extravagancies, and false Opinions, out of the Mind; yet, for once, I shall so far comply with these gay Prejudices, as to indulge my Readers with two or three short *Anecdotes* relating to Love and Matrimony, very proper for *Easter-Monday*.

A YOUNG Gentleman, whose Person is very agreeable, and his Fortune by no Means contemptible, had, by continually Reading the *Greek* and *Latin* Poets, and *Ovid* more especially, contracted an odd, fantastical Habit

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bit of Thinking, for an *Englishman*. His Conversation was tinctured throughout with the Ancient Mythology, and his whole Turn of Wit supported by alluding to some Fable, or Allegory, in the ancient Writers; which made his Companions give him the Nick-name of *Classick Will*. It was this ingenious Gentleman's Fate to fall desperately in Love with a beautiful, young Lady, who had Mother-Wit in Abundance, and was too airy to think there could be any Merit in Learning. He had courted her a whole Year with great Assiduity; and, conscious of his Skill in Writing, had all along plied her warmly with Love-Letters. Every Billet was a rich Nofegay of the choicest Flowers, gathered out of the celebrated Wits of *Greece*, and *Rome*. The Lady, for her Amusement, fed him still with doubtful Hopes: And, at last, when he grew very importunate to know her final Resolutions, she desired him to have Patience till *Lent* was over, and promised, that she would then give him a positive Answer. The Lover was, by this Means, obliged to pass through Six tedious Weeks of Mortification; which troubled him the more, because they were not distinguished in the Old Roman *Kalendar*, by which he counted all his Time. At last the Term
expi-

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expired: and he rose on *Easter-Monday* with the Dawn, to indite the following Epistle to the Fair.

MY GODDESS!

Ides of *April*.

‘ AT length the Six dismal *Gothick* Weeks
 ‘ are expired! And I find a Respite, I
 ‘ thank the Gods, from the Vulture, which
 ‘ has prey’d incessantly upon my Heart and
 ‘ Liver. I come now to you, as to an Ora-
 ‘ cle, to enquire my Fate. Let not your
 ‘ Answer be doubtful, nor cruel. Indulge
 ‘ my Devotion with auspicious Omens; and
 ‘ let the God of Love inspire your Breast with
 ‘ a favourable Reply.

‘ The Temple of *Hymen*, which has been
 ‘ shut up so many Nights and Days, is now set
 ‘ open again; and the Nuptial Torches blaze
 ‘ in every Street and Village: Therefore I
 ‘ hope you will join in the Ceremonies of the
 ‘ present Festivals, and permit your Locks to
 ‘ be divided with the Head of a Spear, in or-
 ‘ der to be conducted to the Altar, where I
 ‘ shall gladly offer up my self a Sacrifice to
 ‘ your Charms. My Soul is on the Wing to
 ‘ fly to you; and my Fingers are become
 ‘ impatient to unbuckle your Girdle.

PHILANDER.

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The Lady, who never sent him a Line in Answer to any of his other Letters, thought it high Time now to give over dallying with a Passion she never intended to return. Before the Gentleman therefore could come in Person to know his Destiny, she thought it proper to prepare him a little for his Disappointment, by this short Billet.

S I R,

‘ I Am not Scholar enough to understand
‘ your Letters ; and your Passion is be-
‘ yond my Capacity. You have sworn to me
‘ by a great many Divinities I know nothing
‘ of ; which makes me imagine you had only
‘ a Mind to try how far you could impose
‘ upon my Simplicity. You have indeed told
‘ me over and over, that I was a Goddess, a
‘ *Venus*, a *Diana*, a *Grace*, and I know not
‘ what : but you never yet satisfied me, that
‘ I am the Finest Woman you ever saw : and
‘ I have so little Vanity, I had rather bloom
‘ like a Virgin, than shine like a Star.

I am, S I R,

Your very Humble Servant, &c.

THE Conclusion of this whole Affair is, that *Philander* was no more admitted as a Lover; and the main Obstacle was, that the Lady's Relations could not perswade her, he was a *Christian*.

To this Piece of History, I shall subjoin a Matrimonial Story in Low-Life, as it was told me by a Gentleman, whose Curiosity led him to be present at it. I remember (said he) in my Youth, I happened to ramble, with a Friend, on *Easter-Monday*, into *St. Pancras Church* in the Fields; where a great many, whose Necessity puts them upon Frugality, are marry'd at Under-Rates, and save the Expence of a Licence. We found the little Church crouded with Lovers. No Discontent appeared amongst them, but what proceeded from an Impatience, that One Couple only could be marry'd at a Time. We observed, amongst the Rest, a plump, Black-eyed Damsel, who tugged after her a bashful young Fellow. She bustled with him through the Crowd, and gained the Rails of the Communion-Table, in Spight of Opposition. There is, it seems, a By-Law peculiar to this Church, by which every Couple, before the Ceremony begins, are required to lay down
Half

Half the Fees on the Book, and are allowed Credit for the Remainder, till the Service is Half over. The Bridegroom accordingly deposited one Moiety ; and the Doctor read away. When now, coming to his usual Resting-Place, he made a full Stop. Whereupon the Clerk hinted to the young Man, that this was the Time to pay down the Remainder of the Dues. The poor Fellow was heavily dismay'd at this Demand, and searched his Pockets for what he knew was not to be found. At last he whispered the Bride, and she answered him only with a dejected Countenance. There was a profound Silence for some Minutes, till they were told, nothing farther could be done unless the Residue was forthcoming. What could they do in these Neutral Circumstances, half marry'd, and half unmarried? The Woman, who first recovered her Confusion, said, Pray, Sir, marry us as much as you can afford for that Money : to which he reply'd, He had gone to the utmost Syllable. Upon this, after a little Pause, she unty'd her Shoe, and pulled out Three Shillings and Nine Pence, (a hidden Reserve for Pin-Money) and with a deep Sigh laid it upon the Book : and so the suspended Nuptials were perfected.

A FEW Lines more will serve to dispatch another little Marriage Incident, and to disengage me from my Promise. When the Lady *Betty Modish* was to be marry'd to Sir *Thomas Truby*, she came to Church with a Kind of a Non-juring Scruple upon her Conscience. This appeared, when she was to repeat the Word *Obey*: Here her Voice failed on a suddain. The Minister insisted upon her Speaking out: but she continued Mute; and all was at a Stand. Hereupon Sir *Thomas*, with great Presence of Mind, whispered the Minister to go on; saying, Leave that Punctilio to me; I pass my Word for the Lady's Orthodoxy. And accordingly the Knight made her sensible, upon every Dispute, that his Honour was engaged for her Obedience.





Nº 8. *Friday, Apr. 18. 1718.*

James Shephard says, He has studied Politics ever since he was six Years of Age.

Post-Boy, Thursday, March 6.

A GENTLEMAN writes to me, from *Bath*, to give him my unprejudiced Thoughts of *James Shepheard*; and to know, whether I approve of his Execution. There have been so many of my Fellow-Subjects imposed upon in this Affair, that my more serious Readers will not be displeased, if I give my Answer a Place in this Paper; especially considering, that it is a Work of Humanity to endeavour to undeceive People in so fatal and dangerous an Error.

S I R,

April 16. 1718.

IT is no wonder, that in your Parts you are perplexed with such extravagant Stories and idle Disputes concerning *Shepherd*, who

was executed for High Treason at *Tyburn*, on the 17th past; since Numbers, who were present at his Tryal and Execution (not excepting our News-Writers and Garret-Statesmen) have not been able to agree about him. You are pleased to have Recourse to me for some Account of him; as well for your own private Satisfaction, as that of your Neighbours. I know, a great many have been artfully drawn in not only to excuse, but even to approve, this young Assassin, and to blame the Justice of the Government. Therefore have I chosen to send you my Answer in Print; hoping (now the Hurry of the Discourse is over) that several over-hasty Logicians may, upon a little cool Reflection, be brought to reason like True Britons, and Protestants.

James Shepheard's Account of himself is, That he was under Eighteen Years of Age; That his Father dying when he was very Young, his Uncle put him to a *Latin* School in *Salisbury*; where he continued about Three Years: That he was afterwards bound Apprentice to a Coach-Painter in the City of *London*; with whom he had lived about Fourteen Months, when he was apprehended: That by reading certain Sermons, and other Books, he had learnt, That He, whom we call our King,

King, had no Right to the Crown of *England*; and so he was fully perswaded, that the killing of him would be a Good and Commendable Action. And from that time (which is about Three Years ago) he had a mighty Impulse upon his Heart, that He must be the Person, who should assassinate King *George*.

This plain, short Narrative of the Person; the Crime, and his Inducements to it, will naturally furnish every honest Man of Common Sense with sufficient Reasons to vindicate the Justice of the Government in this Affair, and to make him abhor the Wickedness of this Apprentice: Nevertheless I shall give you the Observations I have made upon the Whole.

IN the first Place then; *Shepherd*, from the Hour in which he was first examined, to the time of his Tryal, his Condemnation, and his Execution, never once expressed the least Abhorrence of his bloody Purpose, nor so much as offered to Petition for Mercy; but stood out to the last in Defiance of the Dictates of Natural Reason, and the Laws of his Country; and, by this Obstinacy, made it prudentially impracticable for the Government to pardon him. So that They, who have endeavoured to raise a seditious Compassion towards him in weak Minds, upon the Account of his

Youth, have in a great Measure transferred the Guilt of his Crime upon Themselves.

Secondly ; The Allowances, that may be made for the Impulses of Passion, and the Prejudices of a bad Education, can only place the Person of the Criminal in a less odious Light in any one's private Judgment ; but can no way influence those Rules, by which the Magistrate is to proceed in the Punishment of the Crime. For, since we cannot enter into the Heart of Man to discern the secret Springs of Action ; and since all criminal Actions are punishable, in Society, only in Proportion to the Injury the Publick may receive from them : It necessarily follows, that the Magistrate must judge according to Outward Appearances, and punish in Proportion to the Mischief, which might have ensued.

Thirdly ; This young Man's Attempt being so monstrous, and so surprizing in all its Circumstances, it was imagined at first, that he must be mad. But, upon an impartial Enquiry, there was not the least Reason to judge so favourably of him, neither in the Time of his Apprenticeship, nor before, nor after, his Trial and Condemnation. His whole Conduct, Behaviour, and Discourse, was uniform and consistent ; and never varied to the last. And

I dare

I dare say, his hopeful Confessour (though it were to throw an Odium on the Government) cannot be brought to derogate in the least from the Understanding of his Martyr.

Lastly; It requires no deep Insight into the Tempers of Men, and the Workings of extravagant Passions, to perceive, that the young Coach-Painter's Heart was so full of Arrogance and Presumption, and his Mind so vitiated with Enthusiasm, that, in all Probability, he would not have been a fit Member of Society under any Perswasion; nor a sober, peaceable Subject under any King. What other Judgment can we form of a young Fellow, who could declare after his Condemnation, *That if it were in his Power, he would still kill Him, whom we own for our King, or any Friends of his; and that, were the late Queen now alive, He would kill Her?* This leads me to reflect upon the Wickedness of those Persons, who make it their Business to seduce the inferiour People, and to fill the Heads of Artisans, Journeymen and Apprentices, with idle Debates about Government, and the Rights of Princes, to the Disturbance of the Publick Peace, and the Ruin of their poor Disciples. An honest Man should look upon them with the same Detestation, as if they went about

to sell deadly Drugs, to the Ignorant, for Medicines, or to poison Rivers in their Sources.

From these Observations, every unprejudiced Person may be satisfy'd, that this presumptuous Wretch highly merited the Sentence pronounced upon him by Law ; and that his own Wilfulness made it necessary to put that Sentence in Execution. However, to remove every Errour, relating to this poor Traitour, which crafty Men have been industrious to propagate amongst the Ignorant and the Credulous, it will be requisite I should add two Remarks more.

Let it be granted then, that *Shepheard* dyed chearfully, and that his Spirit was not in the least troubled, from his Condemnation to his Execution. This can only prove at most, that his Delusion was very powerful, and that his natural Temper perhaps was not fearful. For, if once we begin to make Inferences in Favour of a Cause from the Behaviour of the Persons, who suffer in it, and not from the Principles of Reason ; the natural Conclusion will be, that there can be no such thing as a Bad Cause ; since every Perswasion, and every Religion, has its Martyrs.

The

The next Thing, I am to animadvert upon, is a silly, treasonable Paper, which you say you have seen, and is handed about for *Shepherd's* Speech. I must inform you, That Paper is not of his composing; and that, if he had been left to himself, he was able to give the World a more sensible, though perhaps not less seditious, Piece of Writing. In a Word, That Paper was imposed upon him by some, who had taken his Conscience into their Keeping: And of the Truth of This, there are legal and substantial Proofs, This Abuse of Dying Speeches will always have the intended Effect upon the unthinking Populace, and has of late been practiced with too much Success; which is a sufficient Reason, why the Government should not indulge their Enemies in this specious Instance of Malice.

I shall conclude with advising the young Men not to propose the wild Enthusiasm of this unfortunate Politician for their Imitation; nor to misemploy their Leisure in reading the trifling Papers, which are hawked about, of him: But rather to peruse the History of the Renowned Protestant *London* Apprentice, who flourished in the Reign of Queen *Elizabeth*, and performed such surprizing Atchievements

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amongst the Infidels, for the Honour of his
Queen and Country.

I am, S I R,

Your most humble Servant,

The FREE-THINKER.



N^o 9. *Monday, Apr. 21. 1718.*

— *Ut pueris olim dant crustula blandi.*
Doctores, elementa velint ut discere prima. HOR.



M U S T here return my Thanks
for the Letters I have received
from both the Universities, which
(as One very justly observes) were
founded to be the Nurseries of Free-Thinkers
in Arts and Sciences. I must likewise take
Notice, that amongst my Correspondents of
Both Sexes, some have intimated to Me, not
to be too much a Politician, nor a Philoso-
pher; but to give Encouragement to the Mu-
ses,

ses, and not to neglect the Men of polite Gallantry. Mr. *Townley* says, that my Paper should be like an Elegant Feast, where every Guest may find his Palate gratify'd, in his Turn: That there are a great many, who can neither relish, nor digest, substantial Dishes; and prefer a Frigacy, or Ragoust, to a Surloin of Beef, or a Haunch of Venison: That the Women will never think an Entertainment compleat, without a Desert; and that he knows a slender Virgin, who prefers a whipt Syllabub to a Quail, or an Ortolan.

Therefore to compromise this Affair equitably, and to answer the Publick Expectation in the most satisfactory Manner, I shall not suffer the Great Design, which the Title of the Paper promises, to cool: And I hope my Readers, of a more robust and manly Understanding, will allow me to have some Complaisance for those of a more delicate Complexion; who, by Degrees, may gather more Strength of Mind, and come to delight in solid Arguments. After these Considerations, I am apt to believe, the following Verses will not be unacceptable; to which it will be necessary I should prefix this short Epistle.

To

To the FREE-THINKER,

S I R,

‘ **Y**OU will be surprized, that any one
 ‘ should send you a Piece of Poetry,
 ‘ which is not Half finished. I am ashamed
 ‘ to tell you, it has long lain buried in my
 ‘ Scritore, in this Condition; and were it not
 ‘ for the Importunity of two impatient La-
 ‘ dies, you had not received it, till I had Lei-
 ‘ sure and Inclination to tell my Story out. In
 ‘ the mean Time, to give some Light into my
 ‘ Design, I need not inform you, that *Island*,
 ‘ or *Iceland*, has been conjectured to be the
 ‘ Remote *Thulé* of the Ancients; which I sup-
 ‘ pose to have taken its Name from the
 ‘ Nymph in my Poem, whom I intend to
 ‘ transplant thither from *Cyprus*, before I have
 ‘ done with her. This Beginning of the Fable
 ‘ will, at least, awaken the Curiosity of your
 ‘ Female Readers; and by that Means, I be-
 ‘ lieve, do you no Disservice: And I can assure
 ‘ them, I shall not be easy till I have an Oppor-
 ‘ tunity to oblige them with all I know rela-
 ‘ ting to *Thulé*.

I am, S I R,

One of your most Hearty Well-wishers, &c.

THE FABLE of THULE.

FAR Northward, as the Dane extends his Sway,
 Where the Sun glances but a sloping Ray;
 Beneath the sharpest Rigour of the Skies,
 Disdainful Thulé's wintry Island lies.
 Unhappy Maid! thy Tale, forgotten long,
 Shall Virgins learn from my instructive Song;
 And every Youth, who lingers in Despair,
 By thy Example warn the cruel Fair.

In Cyprus, Sacred to the Queen of Love,
 (Where stands her Temple, and her Myrtle Grove)
 Was Thulé born; uncertain how: 'Tis said,
 Once Venus won Adonis to her Bed;
 And pregnant grew: The Birth to Chance as-
 sign'd

In Woods, and foster'd by the feather'd Kind
 With Flowers some strew the helpless Orphan
 round;

With downy Moss some spread the Carpet Ground;
 Some

*Some ripened Fruits, some fragrant Honey bring ;
 And some fetch Water from the running Spring :
 While others warble from the Boughs, to cheer
 Their Infant Charge, and tune her tender Ear.
 Soon as the Sun forsakes the Evening Skies,
 And hid in Shades the gloomy Forrest lies ;
 The Nightingals their tuneful Vigils keep,
 And lull her, with their gentler Strains, to Sleep.*

*This the prevailing Rumour : As she grew,
 No dubious Tokens spoke the Rumour true.
 In every forming Feature might be seen,
 Some bright Resemblance of the Cyprian Queen :
 Nor was it hard the Hunter Youth to trace,
 In all her early Passion for the Chace :
 And when, on springing Flowers reclin'd, she sung,
 The Birds upon the bending Branches hung ;
 While, warbling, she express'd their various Strains,
 And, at a Distance, charm'd the listening Swains :
 So sweet her Voice resounded through the Wood,
 They thought the Nymph some Syren from the Flood.*

Half

*Half Human thus by Lineage, half Divine,
In Forrests, did the lonely Beauty shine ;
Like wood-land Flowers, that paint the desert
Glades,*

*And waste thcir Sweets in unfrequented Shades,
No human Face she saw; and rarely seen
By human Face: a solitary Queen
She ruled; and ranged her shady Empire round.
No Horn, the silent Huntress bears; no Hound,
With noisy Cry, disturbs her solemn Chace.
Swift, as the bounding Stag, she wings her Pace;
And, bend when e'er she will her Ebony Bow,
A speedy Death arrests the flying Foe.
The Bow, the Hunting Goddess first supply'd,
And Ivory Quiver crosses her Shoulders ty'd.*

*The imperious Queen of Heaven, with jealous
Eyes,
Beholds the blooming Virgin from the Skies;
At once admires, and dreads, her growing Charms;
And sees the God already in her Arms.*

In

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*In vain, she finds, her bitter Tongue reproves
His broken Vows, and his clandestine Loves:
Jove still continues frail: And all in vain
Does Thule in obscurest Shades remain;
While Maja's Son, the Thunderer's winged Spy,
Informs him, where the lurking Beauties lie.
What sure Expedient then shall Juno find,
To calm her Fears, and ease her boading Mind?
Delays to jealous Minds a Torment prove;
And Thule ripens every Day for Love.*

*She mounts her Car, and shakes the filken Reins;
The harness'd Peacocks spread their painted Trains,
And smooth their glossy Necks against the Sun:
The Wheels along the level Azure run.
Eastward the Goddess guides her gaudy Team,
And perfects, as she rides, her forming Scheme.*

*The various Orbs now past, adown the Steep
Of Heaven the Chariot whirls, and plunges deep*

In

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*In fleecy Clouds, that o'er the Mid-land Main
Hang pois'd in Air, to bless the Isles with Rain.
And here the panting Birds repose a while :
Not so their Queen ; she gains the Cyprian Isle,
By speedy Zephyrs born in thicken'd Air :
Unseen she seeks, unseen she finds, the Fair.*

*Now, o'er the Mountain Tops, the rising Sun
Shot purple Rays : Now Thule had began
Her Morning Chace, and printed in the Dew
Her fleeting Steps. The Goddess now pursues,
Now over-takes her, in the full Career ;
And flings a Javelin at the flying Deer.
Amaz'd, the Virgin Huntress turns her Eyes ;
When Juno : (now Diana in Disguise)
Let no vain Terrours discompose thy Mind :
My second Visit, like my first, is kind.
Thy Ivory Quiver, and thy Ebon Bow,
Did not I give ? — Here sudden Blushes glow
On Thule's Cheeks : Her busy Eyes survey
The Dress, the Crescent ; and her Doubts give way.
I own*

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*I own Thee, Goddess bright, the Nymph replies ;
Goddess, I own Thee, and thy Favours prize :
Goddess of Woods, and Lawns, and level Plains,
Fresh in my Mind thine Image still remains.*

*Then Juno : beauteous Ranger of the Grove,
My darling Care, fair Object of my Love ;
Hither I come, urg'd by no trivial Fears,
To guard thy Bloom, and warn thy tender Years.*



N^o 10. *Friday, Apr. 25. 1718.*

— *Sur tout, redoutant la basse Servitude,
La libre Verité fut toute mon étude.* BOILEAU.



HAVING, in the first Paper, retrieved a very elegant, and perhaps the noblest Expression in the *English* Language, by restoring it to its proper Signification ; and having shewn, that every thing valuable in Life, is in effect the
Result

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Result of *Free-Thinking*: it is high Time I should now go on to cherish this glorious Principle in my Disciples, and endeavour to animate them to a frank, manly Exercise of their Reason; not only in Opposition to Those, who abuse this Freedom, but to Those likewise, who are industrious to suppress it.

Therefore, to proceed methodically in an Affair of so great Importance; it will be necessary first to Prepare Men for Philosophy, by recommending that Disposition of Mind, which is requisite to make us Think and Act like Rational Beings, to the utmost of our Capacities. And it is to be hoped a Free People, since it lies in every Man's Power, will be ambitious of acquiring this happy Disposition: I mean a Willingness to be informed; which may, in time, kindle into a disinterested Love of Truth.

The Mind of Man has naturally a strong Tendency towards Truth, and as prevailing an Aversion to Falsehood. But so little Regard have the Generality to the Dignity and Excellency of their Nature, that instead of cherishing this *Divine Instinct*, (if I may be allowed the Phrase) they suffer it to languish and die: They learn by degrees to prevaricate with Themselves; and, in time, to grow wholly

E indif-

indifferent as to their Opinions of Things : Or, if upon any Occasion they are earnest and resolute in their Notions, it is seldom from a Love to Truth, but from a Servitude to some over-ruling Passion, or Interest. Hence it is that we have seen so many of our Countreymen, whose Good Sense is their greatest Re-
proach, contend so warmly, (in the Compass of a few Years) both for Maxims in Politicks, and for Doctrines in Religion, which are directly opposite. This brings to my Memory a remarkable Passage, I formerly met with in my Reading, of a celebrated Modern Philosopher, whose Genius is deservedly admired : I mean the famous Monsieur *Descartes* ; of whom it is related, that when he first apply'd himself to draw up a System of Natural Philosophy, he founded it upon the Doctrine of *A Void* ; but a Friend informing him, that the *Hypothesis*, he went upon, was very unfashionable at Court ; he immediately changed his Plan, and built his System upon the Supposition of an entire *Plenitude*.

It is therefore happy for Society in general, that from Age to Age, in several Countries, some Godlike Men, of an upright Spirit and a superiour Capacity, have not only enlightened the World, but stood up manfully to bear
Witness

Witness to Truth, through all Opposition and Difficulties, even to Death; otherwise Mankind had long ago, in all Probability, been delivered up to Errour and Delusion: In which deplorable Circumstances, our peculiar Faculty of Reason had only served to make us surpass the Wild Beasts as much in every Instance of Fierceness and Cruelty, as we excell them in the Powers of our Understanding.

This Consideration is sufficient to warm a noble Heart with the Love of Truth, and to raise the Mind to a Philosophick Gallantry; which is equally commendable in Both Sexes. This Passion in its full Vigour, (unlike to any other) instead of weakening, will add Strength to our Reason, and regulate and refine all our other Affections. It will conduct us to Wisdom and sound Knowledge; and support us in the Practice of the severest Vertues. To recommend it yet farther; It is not a transitory, perishing Passion, implanted in us only to serve the Purposes of This Life: It is (in a more peculiar Sense) an Intellectual Affection, which will accompany the Soul through every Change, and carry us from Knowledge to Knowledge, and from Perfection to Perfection, as long as we exist. Without it there can be no Vertue; and our Increase of Knowledge

and Application of Thought, will but render us more wicked: Infomuch that a Man of Fine Parts, whose Heart is cold and indifferent to Truth, is the most pernicious, and (to an honest Man) the most contemptible Creature living.

While the Breasts of my ingenuous Readers glow with these Sentiments, I have a favourable Opportunity to suggest to them, That True Religion and Good Government are plausibly undermined, not supported, by propagating notorious Errours of any kind. Pious Frauds and Disingenuous Politicks are not only unnecessary, but detrimental to their pretended Purposes; and are a Proof of the Corruption, not the Wisdom, of their first Inventers. Let Truth then remain sacred and inviolable, be the Consequence what it will; since nothing, but Confusion and Immorality, can spring from Falsehood, in the End: Neither is there Any Thing in Life can pay the Price, to a generous Mind, of so much as conniving long at a gross and pernicious Errour, or of giving up one great and sublime Truth.

Were I to collect the warm Expressions, and rapturous Sentences, scattered through the Writings of the Ancient Philosophers in Praise of Truth, I could furnish out a Paper might
justly

justly put Numbers of Christians to the Blush; and (which is most astonishing!) They, who stand most in need of being so reprimanded, are the least ignorant of those Writings. I speak not to the Vulgar, who are equally prone to follow any prevailing Example or Doctrine, whether Good or Bad; but to Those, whose Education and natural Endowments leave them Inexcusable.

The lowest Degeneracy Man can sink into, is knowingly and deliberately to inculcate Errors, or obstruct the Progress of Truth: It is putting People's Eyes out, in order to make them fall foul on one another in the Dark. The Character is so profligate and abandoned, that the Free-Thinker will never fear to treat it, in his Lectures, with a bold Contempt. No Consideration upon Earth can mitigate the Heinousness of the Crime. What then shall we say to Men of Learning, who, when any Proposition is advanced, which they either Like or Dislike, consider not the Weight of the Argument, but their Regards for the Person, who enforces it? Let all Learning and all Knowledge perish, rather than serve to Sophistry, and unsincere Designs; and let the Free, Gallant Spirit proceed upon this Maxim:

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That it is Glorious to stand by an Enemy in the Truth; and Inglorious to support a Friend in a Fallhood.



N^o 11. *Monday, Apr. 28. 1718.*

Reliqua sunt Epistolarum genera duo ; quæ me magnopere delectant : unum, familiare & jocosum ; alterum severum & grave.

CICER. Epist.



FIND I shall be obliged, from time to time, to set a Day apart to answer the Demands of my Friends upon me. Every Man in Business, and more especially in a Publick Station, must have his Post-Days; and I have pitched upon This for my First: Wherein I hope to be indulged at certain Times; since it will contribute to diversify an Undertaking, which, pursued without Interruption, would soon grow too serious for any but the Wife, who stand least in need of it.

Letters

Letters of every Kind come to my Office, both from Males, and Females; which I sort according to their different Complexions; the Critical, and the Candid; the Melancholy, and the Gay; the Severe, and the Jocoſe: As they furniſh proper Hints, or give a fair Occaſion either to Divert, or Inſtruct, they are all welcome. Thoſe I am going now to produce, will be relished beſt over a cheerful Cup of Tea, before any Accidents of the Day happen to untune the Mind, and make Amuſements ſeem Impertinent.

To the Authour of the FREE-THINKER.

S I R,

April the 8th. 1718.

‘ **A**S there is no Subject can intereſt greater
 ‘ Numbers, than the Paſſion of Love;
 ‘ ſo I hope you will not think it unworthy
 ‘ your Conſideration. It is what all your
 ‘ Readers either have been, or will be, con-
 ‘ cerned in, ſooner or later. Give it there-
 ‘ fore a Share in your Papers, and direct each
 ‘ Sex, and every Age, to manage this prevail-
 ‘ ing Inclination of the Soul with Elegancy.
 ‘ It is a Matter of the greateſt Importance to
 ‘ Mankind; and by taking it into your Care,

E 4

‘ you

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‘ you will, in a very particular Manner,
‘ oblige,

S I R,

Your very Humble

Servant and Admirer,

PHILOGYNUS.

THIS Gentleman's Request is essential to the Design I have taken in hand. In the Run of my Discourses, the several Passions will come under my Pen; since they are so many Obstructions to Free-Thinking, when not duly managed. Love does, more peculiarly, require the Attention of a Philosopher; not only as it is the Passion can least be spared in Life, but as it is subject to more Excellencies, and greater Blemishes, than any other Affection.

Mr. FREE-THINKER, *April 17. 1718.*

‘ I Send you a small Piece of Intelligence,
‘ which may serve for a ludicrous Instance
‘ of the Perverseness of Age, and the Pertness
‘ of Youth. As I was sitting in a remote Cor-
‘ ner of a Coffee-Room, (frequented by a
‘ Medly of Politicians, Brokers, and Stock-
‘ Jobbers)

‘ Jobbers) a young mercurial Spark, who had
 ‘ Something more Loose, than Free, in his Be-
 ‘ haviour, rushed in through the Company,
 ‘ and with Eagerness catched up your Lecture
 ‘ upon *Curiosity*; which he read with so much
 ‘ Volubility and Vehemence, that he drew
 ‘ every one’s Eyes upon him. In the Interim
 ‘ came in an old grave Gentleman, who sup-
 ‘ posing it to be the News of the Day, desired
 ‘ him not to gallop on so fast. The Youth
 ‘ abated of his Speed, and proceeded with a
 ‘ more deliberate Accent, to the Satisfaction
 ‘ of the Hearers; till he came to the Passage
 ‘ of *Eudoxus*, wishing to approach the Sun.
 ‘ Here he fired at once; swore, That same
 ‘ *Eudoxus* was a Madman; threw down the
 ‘ Paper; and pinched his Hat into the Furious
 ‘ Cock. The Old Gentleman, who was not
 ‘ pleased with having his Attention disturbed
 ‘ by this Striplin’s Vivacity, made answer; No
 ‘ Child: He was only Impetuous after Know-
 ‘ ledge. The Youth went off with a Strut;
 ‘ and the Old Gentleman, putting on his Spe-
 ‘ cacles, took up the Paper, and read to the
 ‘ End with a visible Pleasure. But turning it
 ‘ over, to know the Authour, who had af-
 ‘ fforded him so much Satisfaction, he was
 ‘ Thunder-struck at the Title: Whereupon
 ‘ he

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‘ he laid it aside in a Pet, and muttered to
‘ himself, Is this a Time of Day for Free-
‘ Thinkers!

I am, SIR,

Your Unbiaſſed Diſciple,

BATHYLLUS,

To the FREE-THINKER.

SIR,

April 5. 1718.

‘ **T**HE Design of your Paper, as I take it,
‘ is to answer any Difficulties, which
‘ may riſe in the Mind, as well as to free it
‘ from Errours. This has induced me to ap-
‘ ply to you for a Solution of the following
‘ Perplexity. Is it to gratify her Vanity, or
‘ Curioſity, that *Lavinia* waſtes moſt of her
‘ waking Hours at her Glaſs? I ſhould be apt
‘ to impute it to the Former; were it not
‘ that, after all her great Care, and no leſs
‘ Skill, in Dreſs, ſhe favours the Pretenſions
‘ of a fair Youth, much below her high Birth,
‘ Fortune, and Deſert. Your Answer will
‘ oblige, and may be of Service to, your un-
‘ known Correſpondent,

L. L.

I PERCEIVE the ingenious Enquirer is inclinable to excuse *Lavinia's* Vanity, and rather to suspect her Curiosity: In which Opinion I am willing to concur; influenced by the following Reflection. It is an old Observation, that in Spight of Looking-Glasses, we retain but a very imperfect Image of our own Resemblance. Every one's Face is, in a manner, new to him always; and would be so, though he lived in a Room pannelled with Glass. But a beautiful young Lady has something more yet to excite her Curiosity from day to day. She will watch her Face as diligently, as a Florist does a Bed of Flowers in the Spring: She will be impatient every Morning, to enquire of her Glass, how her Charms thrive; what new Beauty begins to disclose it self; how this Lineament opens, and that Feature ripens, till the whole Countenance is in full Bloom. But, without Doubt, there is a Mixture of Vanity in all This Curiosity; and I would advise *Lavinia* not to consult her flattering Oracle too much, if she intends to be Wise; for in this Manner the more she Studies, the less she will know her self.

I HOPE to be at Leisure this Day Sennight to reconcile my self to Three Virgins, whose good-natured Resentments have touched me
 very

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very sensibly; and I flatter my self, they will be convinced thereof, when I come to answer their Letter, which I am sorry I have not Room to do fully in this Paper.



N^o 12. *Friday, May 2. 1718.*

Ut, si occupati profuimus aliquid civibus nostris, profimus etiam, si possumus, otiosi.

CICERO. *Tusc. Quæst.*

 *HE Free-Thinker* has hitherto, designedly, put off his going to Court; for which He has been blamed by Many: But then, They are All Persons, who have no Business there Themselves. Nevertheless, to let his Fellow-Subjects see, that He is ambitious of acquitting Himself to all Intents and Purposes like an Honest Bold *Briton*, He will venture to speak to the Great Men, upon proper Occasions, in *Plain English*; though he knows it to be a Language as unfashionable, as *Wild Irish*.
The

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The Burſting of a Bomb in a Crowd is not more alarming, than the Diſcharging of a Truth among modern Stateſmen.

A PRINCE, more eſpecially in a Free Countrey, can never want Men of ſufficient Accompliſhments and Capacity to ſerve him; but he will very rarely find One true Free-Thinker amongſt them. The Reaſon is, becauſe the Underſtandings of Courtiers are enſlaved, and perpetually employed in Journey-work under their Paſſions; which is viſible even to Men of Leſs Abilities, who are By-ſtanders, and no way concerned in Court-Intrigues.

Great Magiſtrates and Miniſters of State, under every Form of Government, deſervedly draw upon Themſelves the higheſt Veneration, or the utmoſt Contempt, of all good Men; ſince they are either Guardians, or Betrayers, of the Community: Upon which Account, not only their Corruption, but even their Negligence, or Inability, is juſtly to be imputed to Them as a Crime. This Conſideration ſhould make every Perſon of Integrity, very cautious in Soliciting, and even, of Accepting, any Employment of Importance; ſince, from the Time He is once engaged in It, the Publick has a Right to require of him,
not

not only to acquit himself handsomely in his Province; but likewise not to desert his Post Improperly: And in Reality they, who answer our Expectations in the First Point, seldom fall short in the Latter.

The peculiar Infirmary of our Countreymen, is an Impatience under Disappointments, accompany'd with disproportioned Resentments of Injuries: Both of which are equally pernicious in a Magistrate, or a Statesman; who should never avenge upon the Publick any Uneasiness, or Disgrace, which proceeds not from the Publick. And supposing the Community should prove ungrateful to a Great Man; even, in that Case, the True Patriot (influenced by Prudence, as well as Honour) will be so far from contriving to bring his Countrey under any Difficulties, that he will not only desire, but labour, to the utmost of his Power, and Credit, to prevent them. For the Man, who from any Provocation shall attempt to prejudice his Countrey, acts with as little Consideration (to say nothing of his Virtue) as the Person, who should endeavour to infect the Air, which he is obliged to breathe in common with others.

WHAT has been said, is in order to introduce a few plain Considerations upon Retirement

ment from Publick Employments. And though it is natural to suppose, that Persons in High Stations will give little, or no, Attention to a Discourse of this Kind; yet, it may enable my Countreymen to judge impartially of the Great Officers of State; who withdraw themselves, at any Time, from their Posts. Neither is it a Matter of small Moment to direct the Approbation, and the Censure, of a People equitably; since it often has its due Weight, so as to be a strong Check upon the Conduct of their Superiours.

The just Valuation of every Action rises, or falls, in Proportion, to the Intrinsic Worth of the Circumstances, and Motives, properly belonging to it: And if we could always penetrate into the latter, we should seldom err in our Judgments of Men. This Truth, nevertheless, will lead us safely through the following Conclusions, upon the present Subject.

First then; whoever by the Commands of his Prince, or by his own Solicitation, shall enter upon an Employment of a Publick Concern; and afterwards, out of Impatience, or Resentment, presses to be dismissed, deservedly loses a great Share of the Merit of his Services. But, in the next Place; if any One
throws

throws up his Employment, at an Improper Time, when he knows the Service of the Society more immediately requires, he should continue to act; he can have no farther Title to the Esteem of his Fellow-Subjects. Lastly, the Man, who quits the Publick Business in Disgust, upon a Presumption, that it cannot be carried on without his Assistance; or, with an Intent to raise Distrusts, and Jealousies, in the Minds of the People; or, that he may be more at Leisure to embroil the Affairs of the Nation: This Politician will be so far from being thought a Patriot, by sober Persons, that they will conclude him to be a Weak Man, as well as a Bad Subject.

The Publick has a Right to demand the Service of every Member in the Society; which Right, in Kingly Governments, is vested in the Prince. But then, by reason of the Difference there is in the Nature of Offices, some being only for the Pleasure of the Chief Magistrate, and others more particularly relating to the Publick; the Obligation, which lies upon every Subject to undertake any Employment, when commanded, varies: And hence it is, that every Man, whom the King appoints, is bound to serve as the Sheriff of a County, when at the same time he may legally

gally refuse to be Master of the Buck-Hounds.

If therefore there is a Reason, in Law, to oblige a Man to enter upon an Office, the same Reason is even of more Force, to oblige him to continue in it, so long as it shall be judged proper for the Service of the Community: And the constant Practice (at least, for Form-sake) of asking *Leave to lay down*, is an Acknowledgment of this Law, or Right, in the Prince. But though the King may grant his Leave to a Person to relinquish his Post, at a Time when it is highly improper to ask it; and though the Party, by such Dismission, may be exempted from any Prosecution; yet, certainly, he is (in Common Sense) as Criminal in the Judgment of his Countreymen, as if he had withdrawn himself without any *Leave* to warrant him.

I cannot close these General Reflections in a more Instructive Manner, than by doing Justice to the Conduct of *Eunomius*; who, I wish, may be imitated as universally, as he is admired. *Eunomius* began to be conspicuous soon after *The Revolution*. His natural Abilities, his Integrity, and his early Knowledge in the Law, conspired to promote him sometimes, to a Post, in which he had daily Op-
F
portu-

portunities of indulging his Heart, in Two prevailing Inclinations; by relieving the Injured, as a Magistrate; and serving his Countrey, as a Statesman. In both Capacities, he has always acted upon one uniform Principle, and never varied from Himself, through a Course of Years, in a Court, generally as various as the Climate. And, when at last, through long Fatigues, in a Multiplicity of Business, which impairs that Health it requires, he thought Himself entitled, by his Labours, to a Time of Rest; he still deferred his intended Retirement, till he saw the Government secure at Home, and the King acknowledged, by Foreign Princes, as Arbiter of the Affairs of *Europe*. Neither does *Eunomius*, discharged from the Weight of Business, cool in his Affections towards his Countrey, and his Prince; or take up a Set of Notions now, concerning the Publick Good, different from Those he entertained before: So that he has justly merited the Increase of Honours, with which the King has ennobled his Retirement.





Nº 13. Monday, May 5. 1718.

*Mene fugis? Per ego has lacrymas dextramque
tuam, te,
(Quando aliud mihi jam miseræ nihil ipsa reliqui)
Per connubia nostra, per inceptos Hymenæos;
Si bene quid de te merui, fuit aut tibi quicquam
Dulce meum; miserere domus labentis; & istam;
Oro, si quis adhuc precibus locus, exue mentem.*

VIRG.

To the FREE-THINKER.

S I R,

April 28. 1718.



SINCE you have taken the Passion
‘ of Love under your Care, I
‘ make no doubt but you will
‘ always shew a becoming Re-
‘ sentment against the Persons, who violate
‘ all its most sacred Ties. They, who set up
‘ for Intrigue and Gallantry, and glory in be-
‘ traying Innocent Virgins, unexperienced in
‘ the Wiles and Falshoods of Men, cannot be

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‘ too

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' too severely censured. I met very lately
 ' with an Instance of this kind in a Lady,
 ' who is rendered intirely miserable by the
 ' Perfidioufness of her Lover. She is indeed
 ' an Object of Compassion: and, I hope, upon
 ' seeing This in your Paper, the Man, who
 ' has been the Cause of her Distress, may
 ' relent, and not leave her destitute of every
 ' Help and Comfort. *Calista* is the Name;
 ' under which I shall conceal the Lady. *Ca-*
 ' *lista* is divinely handsome; the Beauties of
 ' her Person are every way compleat, and the
 ' Perfections of her Mind are no less excel-
 ' lent. She is by Birth a Woman of Quality:
 ' She no sooner arrived to Years of Maturity,
 ' than a certain Gentleman found Access to
 ' her; and, by repeated Assurances of Love
 ' and Constancy, prevailed upon her Innocence
 ' too far. *Calista* told him, she was ruined if
 ' he proved false; that her Family would cast
 ' her off; and that she should be delivered up
 ' to Want and Infamy, the Moment He for-
 ' sook her. He spared no Expence of Words
 ' to convince her, that he was very sensible
 ' of his Obligations and of her Condition;
 ' and prayed the severest Calamities might at-
 ' tend him, if he falsified his Vows. For
 ' some time, many fond Endearments passed
 between

‘ between them; but at last the coldest Indif-
 ‘ ference succeeded, when the charming *Ca-*
 ‘ *lista* Lay-in of her second Child. The cruel
 ‘ Man abandoned her at that Time to the ut-
 ‘ most Misery, and took to his Arms a mean,
 ‘ worthless Wretch, who was his Servant.
 ‘ *Calista*, wounded to the Soul with his Ingra-
 ‘ titude, wastes her Hours in Sighs, Tears,
 ‘ and Lamentations; and intends shortly to
 ‘ retire into some remote, solitary Place,
 ‘ where she may indulge her Sorrows, and be
 ‘ at Liberty to grieve. The Barbarity of this
 ‘ Gentleman, and the Sufferings of this unfor-
 ‘ tunate Lady, ought to be made known, to
 ‘ prevent other Virgins from falling into the
 ‘ like Distress; which was one Motive, that
 ‘ induced me to communicate this to you. I
 ‘ earnestly desire you would animadvert upon
 ‘ it speedily, in Pity to poor *Calista*, and all
 ‘ other unhappy Women; and you will in-
 ‘ finitely oblige your constant Reader,

S. T.

THIS melancholy Case of the Lady in the foregoing Letter, is a severe Warning to the Credulity of the fairer, weaker Sex: And this plain Narration of *Calista*’s cruel, inhuman Usage will, I hope, prove effectual to

set several fond Maids upon their Guard, who perhaps even now stand upon the Brink of Ruin. Instead of adding Sorrow to the Afflicted, I wish *The Free-Thinker* could be so happy as to inspire young Gentlemen with a true Sense of Honour, and to perswade them, that it is unmanly to the last Degree to take any Advantage of the Tenderness of Females, or to lay Plots to bring That Sex into Confusion and Trouble, which was formed to soften all our Cares. Whoever Thinks Freely, must of necessity Think Honestly; and declare upon the present Occasion, that it is more base to wrong a Woman, than a Man; in as much as a Woman is in all Respects more Defenceless, and has little or no Power, either to repel or to avenge the Injuries, she receives.

The Inhumanity of the Authour of *Calista's* Misfortunes is as dishonourable, as the Perfidy of a great General would be, who, after a warm Siege, should engage his Word to give a Town the kindest Treatment, upon Condition of a prompt Surrendry; and then upon their rash Compliance should put the Inhabitants to the Sword, only because the Articles were not first interchanged in Form. Honour and Honesty is seated in the Will: And the Man, who is just only so far as he is obliged by Law, can
no

no more be said to be Just, than an outrageous Madman can be said to be Tame, because he is chained. Besides these Considerations, this Gentleman's Conduct (if such a one there be) may be compared to the Extravagancy of a whimsical Lord, who was at the Pains and Cost to nurse up a delicious Tree in his Garden; and when he had gathered the Fruit and eat of it with Satisfaction, cut down the fair, flourishing Trunk, to plant a Crabtree in its Place.

Mr. FREE-THINKER, April 15. 1718.

‘ WE superannuated Virgins have taken
 ‘ great and just Offence at the Reflection
 ‘ cast upon us in your Third Paper; where-
 ‘ in you say, We are Enemies to Free-Thinking,
 ‘ and are Punished for it with the *Profoundest*
 ‘ *Ignorance of our Selves and Others*. It was
 ‘ certainly very impolitick in you to run the
 ‘ hazard of disobliging so formidable a Body of
 ‘ Females, upon your first setting out; especially
 ‘ in a Discourse addressed to our Sex,
 ‘ in order to bespeak their Favour.

‘ Your Flattery to the Young and Beautiful
 ‘ is, indeed, very subtil and refined: Your
 ‘ elegant Description of a Fine Lady dressed
 ‘ for a Ball, and your informing them how

‘ deeply the Arts and Sciences are engaged in
 ‘ their Service, has undoubtedly made them
 ‘ in Love with Philosophy: But that Point
 ‘ being gained, we hope you will teach them
 ‘ to make a nobler Use of it.

‘ The Title of your Paper transported us;
 ‘ but when we were full of Expectations from
 ‘ it as to our selves in particular, you touched
 ‘ us in the most tender Point. For, you must
 ‘ know, we imagine our selves to be the Freest
 ‘ Thinkers of all the Petticoat Kind; and that
 ‘ our being Old Maids, in Contradiction to the
 ‘ Prevalency of Custom, is a sufficient Proof
 ‘ thereof: And it is reasonable to suppose,
 ‘ that Persons in a perfect State of Liberty,
 ‘ and by their Years and Experience in no
 ‘ Danger of being enslaved by the false Ap-
 ‘ pearances of Happiness, which seduce green
 ‘ Virgins, will continue your Disciples to the
 ‘ last. But, as a convincing Argument, that
 ‘ we are stanch Free-Thinkers, after your own
 ‘ Heart, and according to your own Words,
 ‘ *Free from Prejudice and Passion*; We remain
 ‘ your constant Readers, notwithstanding your
 ‘ harsh Treatment of us. We admire and
 ‘ applaud your generous Attempt to reform
 ‘ both Sexes, at the same time that you en-
 ‘ tertain them in the most agreeable manner.

‘ Neither

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‘ Neither should we have given our selves the
‘ Trouble to rectify your Opinion of Us, did
‘ not your Writings speak your Worth; and
‘ it is the Esteem of Philosophers alone we
‘ covet. We are perswaded, you will act
‘ agreeably to the Character you have taken
‘ upon you, and not be ashamed to retract the
‘ erroneous Judgment you have been pleased
‘ to publish of antiquated Virgins; in which
‘ Rank are

Your Humble Servants,

PRUDENCE. TEMPERANCE. PATIENCE.

I WOULD propose the Candour of these Matron-like Maidens to the Imitation of all my Female Disciples; and hope They will learn by their Example to resent with Temper, and always remember *to have some Wit in their Anger*. I am obliged to them for giving me an Opportunity to shew how ready I am to retract an Errour, especially when it happens to be so much to my own Advantage. I must confess, I thought all Persons obstinate in Virginity, were rather Refractory than Wise: Whereas I find, these Ladies are only averse to Confinement of every Kind; and, rejecting
the

the Courtship of Men, are wedded to Philosophy ; which is indeed the most perfect State of Freedom.

I have always intended, in the Progress of this Paper, to throw out proper Lessons of Philosophy to the Fair Sex, and to allure the Inconsiderate by Degrees to a polite Feminine Vertue. But, as the Free-Thinker will on the one Hand take a favourable Opportunity to admonish them against the Innovation of Masquerades, and all Excesses of Gaiety ; so on the other Hand, he will not forfeit his Character by turning a *Cynick*, nor attempt to Reform them into *Quakerism*. As for *Aurelia*, I can assure my sage Virgins, that she not only Dresses, but Thinks above the Vulgar ; and is as refined in her Notions, as she is elegant in her Apparel. She acts in every Circumstance as becomes a Lady of her Fortune and Quality ; and, were she to be reduced to a Stuff Gown to Morrow, could part with all her Jewels and Brocades, without a Sigh.

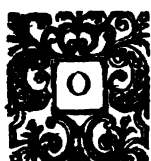




N^o 14. *Friday, May 9. 1718.*

Jurarem per Jovem, deosque penates, me & ardere studio veri reperiendi, & ea sentire, quæ dicerem. Quî enim possum non cupere verum invenire, cum gaudeam, si simile veri quid invenerim? Sed, ut hoc pulcherrimum esse judicem, vera videre: sic, pro veris probare falsa, turpissimum.

CICERO. Acad. Qu.



ON the * Twenty Fifth past I made an Essay towards inspiring my Countrymen with the Love of Truth: and as the Sentiments, I then delivered, were the Dictates of a Heart warm in its Wishes for the Welfare of Mankind, I may reasonably imagine They made some Impression upon my ingenuous Readers; if not strong enough to put them all upon being active in the glorious Cause the Free-Thinker is engaged

in, yet sufficient, I hope, to prevent their being offended with any Truths he shall endeavour to promote with Temper and Candour; and even to incline them, secretly at least, to wish him Success. But what was advanced at that Time being only in very General Terms, it will be requisite to subjoyn something more Particular upon the Subject; not only to explain it farther, but likewise to compleat That Preparation of the Mind for Philosophy, without which all my Labour must prove Ineffectual.

It will not be to my Purpose to enter into 'Abstracted Notions, or Metaphysical Definitions upon the Present Occasion; and to puzzle Men, who are severally engaged in the Interests and Cares of Life, with the Subtilties of the Schools. That Method of Reasoning (though it may have its Merit) is too Nice and Delicate for the Busy World: And all Knowledge, more immediately useful to Society, may with a little Pains be brought down to *Common Sense*; which is the only Learning, that will pass current (like Silver and Gold) with Persons of every Degree: Whereas the Scholastick Refinements may be compared to Jewels; proper only for a Few, and Those of the Highest Rank.

TO proceed then : In general, every Man may be said to have his Mind rightly disposed to Truth, when his Judgment of Things, or of Notions, does impartially result either from a due Consideration of Them in all their Qualities and Circumstances ; or else from a just Comparison of different Things or Notions one with the other. An unbiass'd Understanding delights in Truth, and acquiesces in It with the same Complacency, as a good Conscience rejoices in Innocence and Vertue. Neither can the Upright Man any more harbour a Wilful Errour in his Mind, or endeavour to impose it upon Others, than he can cherish a Known Vice, and strive to recommend and countenance it by his Example.

Every Art and Science has its Set of Truths : And they have their proper Evidences ; which, duly attended to, carry with them a reasonable Conviction, according to the Nature of the Subject. Of these Truths, some are in a manner Self-Evident ; and are therefore generally taken for granted ; and delivered as Maxims, which demand our Assent without any Proof : Others stand in need of some short Deduction of Reasoning, before They can be received with Confidence : And Many require great Patience and Application of Thought, to pursue Them
through

through an intricate Maze of Arguments, and a long Chain of Consequences, in order to make them manifest to our Understandings ; which nevertheless, in the End, claim as full an Assent from us as the most evident Maxims.

The different Kinds of Truths have all of them their Use ; but they are not all of equal Importance to Society : And it is a great Unhappiness, that we generally reason with the most Impartiality and greatest Accuracy upon those Topicks, which are of the least Consequence to us, as Men. The Cause of this Misfortune is very obvious. The Prejudices, the Passions and the Interests of Men, are no way engaged in the Experiments of the Air-Pump, nor in adjusting the Modes of Syllogisms, nor in settling the Doctrine of Triangles ; and therefore in these Kinds of Reasoning we consent to the Truth, as soon as we apprehend it, without Reluctancy.

Ask *Thetfordius*, Whether the Three Angles of a Triangle are equal to Two Right Angles ; and he will immediately reply in the Affirmative : Demand of him, whether Two Parallel Lines can ever meet in a Point ; and he will answer, without Hesitation, in the Negative. But after This, if you happen to try him upon Political Propositions, full as evident as the
other ;

other; and ask him (for Instance) whether the People are formed into Society for the Pleasure of the Chief Magistrate, or for their own Happiness, and the Magistrate consequently set up for the Good of the People; and whether a Tyrant, who breaks through the Fundamental Laws of the Land, and invades the Property of a People, does not, upon his Perseverance in such Proceedings, forfeit all his Right to their Allegiance: I say, put these plain Questions to him; and instead of making a Direct Answer, *Thetfordius* will lead you a Dance through an endless Labyrinth of Sophistry, and dive often out of Sight into so many Subterfuges, that you perceive all the while he is not ignorant of the Truth; but partly afraid and partly ashamed to acknowledge the Conviction, he feels himself, and would fain conceal from others. This thorough Insight into the Man, from several Openings of the same Nature, makes me disesteem him: He is to me a solemn Cheat; a *Scholastick Jugler*, who plays his *Legerdemain Tricks* to Syllogize the Ignorant out of their Understanding and their Senses: And notwithstanding he is cool in his Temper, sober in his Conversation, regular in his Way of Living, and carries a Fair Outside; he is *Rotten at the Core*, and his Soul is Dishonest.

On

On the other Hand, I am charmed with the Candour of *Euphronius*. He reasons upon the Truths of Religion, of Morality, and the Principles of Government, with the same equitable Temper, as if his Thoughts were employed upon a Problem in Mathematicks. And when upon an intricate Debate, he sums up his Conclusions, he does it with the Exactness and Integrity of a fair-dealing, honourable Merchant; who settles a perplexed Accompt, without once reflecting whether he is to remain Debtor, or Creditor, upon the Ballance. But then, though he is equally Cool and Disinterested in examining Truths of every Kind; he is not alike Indifferent about the Success of them. He can with Patience leave it to Time and farther Experience to rectify a Mistake in Natural Philosophy; but, when he sees a Gross and Fundamental Error propagated, in Religion or Politicks, his Love of Truth and Benevolence to Mankind animate him to enter the Lists; and rather than stand by tamely, and see pernicious Falshoods triumph, he will combat singly against a Popular Host of Adversaries.

It is greatly to be lamented, that we have but Few Persons to whom this Character can be applied. But These are the Men, O Britain;

tain, Thou shouldest cherish ! These are the Heroes reserved to save Thee in these the Days of thy Degeneracy ; at a Time, when the Man of a Publick Spirit is almost become a Publick Offence : For it is not the Multitude alone, who rise up against Truth ; but Many of Note set themselves at the Head of the Populace, and lead them on in an Impious Warfare. And, if the Generation, now shooting up into Manhood, does not improve upon the Age ; We have, I fear, but very precarious Hopes of the Continuance of our Religion and our Liberties.






N^o 15. *Monday, May 12. 1718.*

*Honour is like that glassy Bubble,
Which finds Philosophers such Trouble :
Whose least Part crackt, the whole does fly ;
And Wits are crackt to find out why.*

HUDIBRAS.

 P O N a little sober Reflection, it will appear, that the Benefits, which Society has received from the Influence of True Principles of Honour, are far short of the Mischiefs it has suffered from the False Notions of Honour. The Truth of this Observation is more notoriously evident, if we consider the specious Practice of Duelling. Ever since this Gothick Distinction of Bravery became Fashionable all over *Europe*, for one Gentleman, who has voluntarily exposed his Life in the Defence of his Countrey, or any commendable Cause, Hundreds of mistaken Gallant Spirits have

have sacrificed Themselves, and their Families, to trifling Resentments, and suddain Gusts of Passion. For this Reason, I intend, amongst my other Lectures, to Discourse at large upon this Barbarous Custom, in hopes to bring it into some Disreputation: Or, if the Distributing of a Sheet of Paper through the Nation, may happily prove the Means of saving but one valuable Life, at any Time, I shall think I have employed the Labour of two or three Days to a very serious Purpose. But as Musicians, before they begin to play, always flourish out some loose Notes, in the proper Key, to awaken and prepare the Ear; so, at present, I shall only relate Two Stories, by way of Prelude to my future Composition.

I WENT, last Week, to drink my Morning Tea, with a Gentleman, who is remarkable for distinguishing the True Honour, from the False. Our Discourse, in the Shiftings of it, veered about, at last, to the ridiculous *Pun-tilio's* of the *Spaniards*, and the *Italians*; when He embellished the Subject with the following Narration.

Not long before I returned into *England*, (said he) *Seignior Carrillo*, and *Seignior Alessandro*, two *Florentine* Nobles, being at the *Cass-*

no, (a Place of Rendezvous in *Florence*, much like *White's* Chocolate-House) happened to be betrayed into a Warmth of Language, upon an Affair of no great Importance. One Word heated another; insomuch, that the Expressions soon began to glow on either Side. *Camillo*, finding the Argument too hot for his Constitution, thought the readiest Way to cool it, would be to give *Alessandro* a Box on the Ear. This prompt Expedient, accordingly, did indeed quench the Debate: But then immediately the Swords, not only of the Disputants, but of all the Noble Company, were drawn: Whereupon, think I, *None so Backward to Fight, as They who are too Forward.* The Company (to do them Justice) were for preventing the Rage of *Extempore* Courage, in order to gain Time to settle the Forms of the Combat. Nevertheless, when the By-standers perceived the Two Antagonists abate of their Fury, by this Interposition; the Friends, on Both Sides, thought, they might mediate a Peace, with as much Ease as a Truce; and accommodate Matters so, as to prevent the Effusion of *Ancient Blood*. Two Persons, therefore, being first appointed to watch over *Camillo*, and *Alessandro*; the Learned *Duellists* (so they term the Men of Speculative

culative Valour, skilled in Sword-Law) withdrew to argue the Point. These Casuists, the more they debated, the more they entangled the Question in Difficulties. The Two Gentlemen being adjudged to be Persons of extraordinary Birth, and consequently Men of scrupulous Honour, a great many nice *Salvo's*, and specious Alternatives, were proposed with much Civility, and rejected with as great Decorum. At last *Signior Antonio*, a Man of great Sagacity and Invention, applying himself to the Chairman, said; That in his Opinion, a short Memory was no more a Derogation to a Man of Honour, than to a Man of Wit: That therefore, if the Two Worthies could be prevailed upon, absolutely to forget what had past; all Difficulties might be adjusted at once. This Proposal was received with a general Applause; and He was instantly dispatched to whisper It to the Parties; who each of them separately agreed to the Accommodation. This being reported to the Board, the Doors were thrown open: Whereupon *Signior Camillo*, and *Signior Alessandro*, advancing with equal Paces, entered with a Smile; and *Camillo*, addressing Himself to the Company, said; He was very much surprized at an idle Surmize, as if he

had been guilty of a Breach of Civility towards his worthy Friend, *Seignior Aleffandro*, by giving him a Box on the Ear : That he came there to right Himself, and declare, Upon his Honour, that he did not remember any such Accident. And truly, said *Seignior Aleffandro*, I must do you the Justice, before this Honourable Company, to declare likewise, that I know nothing of the Matter ; who, you must own, could never, in an Instant, forget such a particular Token, if I had received it. Thus they Both stood acquitted ; and their Honours were set much upon a Level.

I COME now to a serious Story, which I learnt in my Travels, from a Person of Quality, in *Savoy*, who lived in the Court of *France*, when the Fact happened. In the most Flourishing Period of the Reign of *Lewis the Fourteenth*, two *Negro* Youths, the Sons of a Prince, being brought to the *French* Court, the King appointed a Jesuit to instruct them in Letters, and in the *Christian* Religion ; and gave, to each of them, a Commission in his Guards. The Elder, who was remarkable for his Candour and Ingenuity, made great Improvements ; more particularly in the Doctrines of Religion. A brutal Officer, upon some Dispute, insulted him with a Blow.

The

The gallant Youth never so much as offered to resent it. A Person, who was his Friend, took an Opportunity to talk with him, that Evening, alone, upon his Behaviour; which, he told him, was too tame, especially in a Soldier. Is there then, said the Young *African*, one Revelation for Soldiers, and another for Merchants and Gownmen? The Good Father, to whom I owe all my Knowledge, has earnestly inculcated Forgiveness of Injuries to me; assuring me, that a *Christian* was by no Means to retaliate Abuses of any Kind. The good Father, replied his Friend, may fit you for a Monastery, by his Lessons; but never for the Army, and the Rules of a Court. In a Word, continued he, if you do not call the Colonel to an Account, you will be branded with the Infamy of Cowardice, and have your Commission taken from you. I would fain, answered the young Man, act consistently in every Thing; but since you press me, with that regard to my Honour, which you have always shewn, I will wipe off so foul a Stain; though I must own, I gloried in it before. Immediately upon this, he desired his Friend to go from him, and appoint the Aggressor to meet him early in the Morning. Accordingly, they met, and Fought; and the brave

Youth disarmed his Adversary, and forced him to ask his Pardon publickly. This done, the next Day he threw up his Commission; and desired the King's Leave to return to his Father. At parting, he embraced his Brother, and his Friend, with Tears in his Eyes, saying; "He did not imagine the *Christians* had been such unaccountable People; and that he could not apprehend their Faith was of any Use to them, if it did not influence their Practice. In my Countrey, We think it no Dishonour to act according to the Principles of our Religion.

THE Moral of this Story does not intimate to us, that we should renounce our Christianity, to preserve an imaginary Honour; but that we should lay aside *Duelling*, rather than forfeit our Title to Christianity.





Nº 16. *Friday, May 16. 1718.*

*O miseras hominum mentes! O pectora cæca!
Qualibus in tenebris vitæ, quantisque periculis
Degitur hoc ævi, quodcunque est! —*

LUCRET.

IF *Ignorance be the Mother of Devotion*, what will become of the Learned? Thus by coupling a short Question with a Proverb, which has long passed Current through the World, it immediately loses its Force, and retains not the least Appearance of Truth, to recommend it. It is certain, that the Author of this Saying could be no Free-Thinker; and I suspect him to have been some crafty Pope, or at least a Jesuit. Let us therefore give this notable Proverb a right Cast, by taking off the Fallacy; and circulate it a-fresh for the Use of Protestants thus: *Ignorance is the Mother of Superstition.* This Proposition is

as

as True, as the Other is False: For a blind Worship, cannot properly be called Devotion, any more than a Blunder will be allowed to pass for Wit.

The inferiour Herd of People, even in the Politest Countries, are mere *Indians* in Comparison: You may put them off with Shells, and Pebbles, or any Trumpery; and make them believe there is an Intrinsic Value in the most inconsiderable Baubles. But then, with the very same Pains we take to impose upon these Wretches, they may be taught to distinguish Gold from Dross, Vertue from Vice, and Religion from Superstition. Nay, the Mind of Man will be more easily led into the Knowledge, and Apprehension, of plain simple Truths, than it can be brought to acquiesce in perplexed, and specious, Errours. It is therefore an unpardonable Crime, in the more Knowing, if upon any Occasion, they make Use of their Learning to seduce the Ignorant, and entice them through crooked By-Paths, out of the direct High-Road of Knowledge. It is our peculiar Happiness, that neither the Laws of the Land, nor the Maxims of Christianity, nor the Principles of the Reformation, influence us in the least to Practice so inhuman a Deceit upon any of our Fellow Creatures :

Creatures: So that They, who amongst us are Guilty of such Baseness, remain without Excuse. And let me tell Honest *Trinobantus*, if the grosser Understandings, who have little or no Leisure, and perhaps less Inclination, to learn, are contented to take all their Notions upon Trust; He should, at least, give them Implicit Truths, since they are, to the full, as cheap as Falshoods; and, infinitely more convenient for Society.

Talk with the Vulgar, but Think with the Wise; says a grave Spaniard. This is the Prudence of a Slave; and may be allowed, upon the Principle of Self-Preservation, in a Country, where Tyranny and the Inquisition conspire to make Reason a Capital Crime. But it would shew a Poor Spirit, either to recommend or practice such a servile Caution, in a Free Nation; since every Briton not only may, but has a Right to, *Think Aloud*. If, therefore, my old Acquaintance *Trinobantus* has not the Courage to open his Mouth against a Popular Errour; let him, at least, have the Passive Honesty to be silent, and not stand up to gainsay the Truth, by the Hour. Let him not rise, as it were, by Night, to sow Tares in the Ground, where the good Husbandman has been at the Expence and Labour

bour of sowing Wheat, in the Heat of the Day. The Propagating of Errours, of Superstitions, and vain Fears, amongst the Vulgar, is by far a meaner Cheat, than that of uttering Base and Counterfeit Money.

These Reflections rose within me, upon Reading a late Article of News from *Paris*. A young Fellow, it seems, fell (there) from a Key into the River, and was drowned: the Watermen could not find the Corpse, in order to have it buried: Hereupon the afflicted Mother was advised, to stick a Consecrated Candle in a Saint *Nicholas* Bun, and to set it afloat in a Wooden Bowl, with a Recommendatory Prayer to the Saint; being assured, that the Bowl would stop in the Current, and hover over the Dead Body. The Stream, nevertheless, bore the flaming Taper against a Boat laden with Hay: This occasioned a Fire, which destroyed about Thirty-four Houses, besides Shops; and might have been attended with more fatal Consequences. I must observe here, that Saint *Nicholas* is the great Patron of Mariners, and has done Wonders on Board many a Ship: But it would seem, as if he had not much Regard to Fresh-Water Men, and did not condescend to protect Barges, and Lighters, and much less to steer a
Brown-

Brown-Bowl upon a River. How far his Credit may have suffered by this Negligence, I know not; but, if I might advise the *Parisians*, they should never trust him with a Lighted Candle again.

There are two short Passages in the Letters of *Monsieur Patin*, a noted Physician, formerly living at *Paris*; in which he rallies the Superstition of the People upon the Comet, which appeared in the Year Sixteen Hundred and Sixty Four. *The Midnight Mass* (says he) *has put the whole Town upon talking of the Comet; which every one, who had a Mind, has seen. They will all take Colds by standing in Crouds upon the New-Bridge by Three a Clock in the Morning, to gaze at it; and afterwards will throw all the Blame upon the Comet.* In another Letter he writes to his Friend; *That there is a miserable Quack, who (without having the Fear of God, or of Men, before his Eyes) has the Impudence to sell publickly Anti-Ecliptick and Anti-Cometick Pills.*

We Protestants have our Follies and Dotages, as well as the Papists. Not many Weeks past, a great many gay Ladies began to have very serious Thoughts, from the Apprehension of an approaching Comet, denounced through every Street, by the noisy Hawkers.

kers. And how many Female Hearts fainted under the late remarkable Eclipse? And as for our People of the lowest Rank, for want of due Care to instruct them, they are worse than *Hottentots*. Language, of a bad Kind, indeed, they have; their articulate Sounds being, in a Manner, all Blasphemy, and *Billingsgate*: Understanding too they have; but so perverted, that they would be more reasonable Creatures, if they could exchange it for Instinct.

There is no Doubt, but the Evils and Absurdities, arising from Ignorance and Superstition, might in a great Measure be remedied if the Men of Genius and Learning, more especially They, whose immediate Concern it ought to be, would set about it in good Earnest. As the Necessaries for Life and Health are but Few, and to be purchased at easy Rates; so the Wisdom and Knowledge, requisite for the Welfare of Society, lies in a narrow Compass, and Level to very mean Capacities. Suppose some of the most familiar and evident Truths in Natural Philosophy, particularly concerning Meteors, and the Sun, Moon, and Stars, which so much astonish and terrify the Vulgar; and some of the plain, Fundamental Maxims of a Free Government ;

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ment; together with the most obvious and Practical Precepts of Religion and Morality; suppose, I say, a little Parcel of such Knowledge were made up into Proverbs, to be scattered amongst the People, and inculcated to Children from their Infancy: I am perswaded, this Expedient alone would very much contribute to prevent, for the future, the great Scarcity of Common Sense in *Britain*, as well as to dispose the People to Virtue; without which we can never long continue a Flourishing Nation.



N^o 17. *Monday, May 19. 1718.*

Placet enim Hæctor ille mihi Nævianus, qui non tantum laudari se letatur, sed addit etiam, à laudato viro.

CICER. Epist.



It is no small Satisfaction to the *Free-Thinker*; that through the Course of his Correspondence, he receives Letters from several Parts, some to applaud his Attempt, and some to encourage

courage and confirm him in his Resolutions: There are indeed, amongst his Friends, those who chide him a little, out of a laudable Impatience in the Cause of Vertue, when he gives up a Paper wholly to the Diversion of his Readers. Nevertheless it is his Opinion, that moderate Relaxations from Wisdom and Philosophy (like Play-Days in a great School) are equally requisite to the Teacher and to the Disciples. And as he has (by Nature) a competent Reserve of Years to compleat his more serious Lectures in, before the Decline of Life overtakes him; he chooses to proceed leisurely, and insensibly to wear out the several Prejudices of his Countreymen.

I am pleased to find, that amongst the young Gentlemen in both our Universities, there are some brave *English* Spirits, who grow up in a manly Freedom of Thought. In Justice therefore to them, as well as for my own Credit, and at the same time to animate others by their Example, I shall publish one of their Letters.

Cambridge,

Cambridge, April 11. 1718.

Mr. FREE-THINKER,

I Desire the Sympathy of Affection, you
 I have raised in me towards you, may
 plead my Excuse for troubling you with This.
 Whoever you are, such manifest Indications
 of a generous Mind appear in your Under-
 taking, that every one ought to esteem you;
 as a Man of Publick Spirit and Sedate Cou-
 rage; since you not only contribute your
 own Endeavours, but inspire Others, to
 rescue Reason from Captivity, and to extri-
 cate Truth from the Snares of Sophistry.
 Unless we employ our Capacity to examine
 freely into Things, in what do we excell
 other Animals? He, that supinely acquiesces
 in Opinions, and rests under every Notion
 imposed upon him from his Childhood, is
 like a Person, who lies motionless under a
 Load of Lumber, which he has Strength
 enough to shake off; and yet, through Fear
 or Laziness, never attempts to rise; or else,
 like a Sluggard, who chooses to dream away
 his Life in a Dungeon of Darkness, while
 the Gates lie open before him, and he might
 enjoy Liberty and Day-Light, if he would
 H only

‘ only be at the Pains to get upon his Legs
 ‘ and walk out.

‘ New Opinions at first meet with a cold
 ‘ Reception, even amongst Men of Letters;
 ‘ and yet, I doubt not, but by the Assistance
 ‘ of the True Free-Thinkers, many Proposi-
 ‘ tions, which are at present received as Axi-
 ‘ oms, will in time be rejected as Absurdities.
 ‘ Let us not despond from the Prevalency of
 ‘ Authority: If we look back into Antiquity,
 ‘ we shall find, That Tyrant (though it has
 ‘ often usurped an Arbitrary Power over hu-
 ‘ man Understandings) has as often been de-
 ‘ posed. *Aristotle* himself, who was the *Grand*
 ‘ *Monarch* in the World of Learning, and
 ‘ whose Word was a Law, has long ago been
 ‘ forced to submit to Reason. At the same
 ‘ time, I am sensible, the Man, who will be
 ‘ a bold Adventurer after New Truths, or
 ‘ rise up to dethrone old Errours, will have
 ‘ the hard Fate to fall under the Censure of
 ‘ Many; and should therefore steel himself,
 ‘ before-hand, with Integrity, and learn to
 ‘ condemn the Reproaches of the Malicious
 ‘ and the Ignorant. I remain, S I R,

Your faithful Friend,

and Wellwisher,

C. C.

THESE are the Sentiments of an Honest Scholar, whose Studies will turn to the Advantage of his Countrey. And it were to be wished, that those Students, whose Hearts are otherwise disposed, were employ'd in Work-Houses to carry on our Manufactures, instead of abusing their Leisure over Books, in Colleges. When the Temper of a Man is base and disingenuous, the Happiness of Society requires his Understanding should not be cultivated; and a liberal Education should never be allowed to Slaves.

The succeeding Epistle likewise comes to me from the same Place; but upon a very different Subject: And may very properly relieve the Gravity of the Former.

S I R,

Cambridge, May 3. 1718.

‘ **N**otwithstanding I am an utter Stranger
 ‘ to you, yet I hope you will pardon me
 ‘ when I tell you, that I have an Ambition to
 ‘ enter into a Correspondence with you;
 ‘ which, though it begins but oddly, may im-
 ‘ prove into something more worthy your No-
 ‘ tice, when I recover my Senses.

‘ I have, Sir, for this Twelvemonth past,
 ‘ resided in this famous Nursery of Learning;

H a

‘ where

' where with Pleasure I have proceeded in an
 ' uninterrupted Series of Philosophical, Clas-
 ' sical, and Poetical Studies; when about Six
 ' Weeks ago, I was accidentally wounded by
 ' a randome Glance from *Angelica*, which
 ' (like a Sun-Beam from a Cloud) darted
 ' from beneath a Patch at the Corner of her
 ' Left Eye. From that Moment, I turned my
 ' Back upon the Nine Muses at once; and have
 ' made my Addresses wholly to her. I fear
 ' the inhuman Coquette will be the Death of
 ' me: I find by her Carriage she has nothing
 ' but Malice in her Heart, and studies to kill
 ' her Man, to compleat herself for a Toast.
 ' I no sooner begin my Complaints, than she
 ' throws up her Head with a scornful Toss,
 ' and bids me be gone; then, because I have
 ' it not in my Power to vanish in an Instant,
 ' she rises with a Stamp and a loud Crack of
 ' her Fan, walks two or three Turns in a Fret
 ' over the Floor, and taking her Hoop in one
 ' Hand in a great Fury, she squeezes sidelong
 ' through a Passage Two Yards wide. Imme-
 ' diately after, her Maid trips in, and lisps
 ' out to me, that her Lady is gone to Bed.
 ' So I am forced to retire, wishing her the
 ' sweet Rest, I cannot take. And whereas,
 ' before this Misfortune, I was counted a
 ' good-

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‘ good-natured Lad ; now, through Rage and
‘ Despair, I knock down the Porter at the
‘ College Gate, and quarrel with my Chum
‘ every Night.

‘ Now, Sir, *Angelica* is very lovely, and
‘ commands as many Caps as the Vice-Chan-
‘ cellour. She has a lively brisk Air, a ready
‘ Wit, and dresses to Perfection : So that no
‘ Body blames my Passion, while every one
‘ pities my Condition. I have read all the
‘ Moralists about the Government of the Pas-
‘ sions ; and the more I read, the worse I
‘ grow. My Physician advises me to let
‘ Blood, and live upon Lettice and Spring-
‘ Water. My Tutour advises me to go into
‘ the Countrey : But I will not stir, till I hear
‘ from you. Therefore, Dear Sir, I desire
‘ Your charitable Advice ; and that you would
‘ be so kind as to let this Letter, with your
‘ Reflections upon it, have a Place in your
‘ Paper. *Angelica* perhaps (she being your
‘ constant Reader) may by this Means be in-
‘ clined to pity, S I R,

Your most disconsolate,

humble Servant,

MISERABILIS.

N. B. She talks *French*: Pray, Sir, do you think it proper for me to learn that Tongue?

UNHAPPY YOUTH,

I Am no Stranger to the Havock Love makes in the Breast of a Student; and know with how much ease a Beauty may tyrannize at *Cambridge*. Therefore, whatever may be the Merits of *Angelica*, beware how you make your self and your Charmer miserable, by pressing her to make you happy too soon. To prevent This, I wish I could prevail with her to assure you, if you will have a reasonable Degree of Patience, and goe on, like a good Boy, to mind your Studies, that she will, all in due time, reward your Constancy. If this will not do; I advise you, by all Means to joyn your Physician's Prescription to your Tutor's Counsel, in order to a more speedy Cure: Or, if you can persuade the Fair to leave the Town; a cooling Dyet and a Course of Mathematics may restore you to your self. I am not of Opinion the *French* Tongue can be of any use to you in the present Case: For, if your Passion encreases, you will soon be reduced

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duced to Sighs, and think even the best *English* insignificant. I am, S I R,

Your most faithful Friend,

and humble Servant.


The FREE-THINKER.



N^o 18. *Friday, May 23. 1718.*

Iniquus judex est, qui aut invidet aut favet.

CICERO. Orat.

 T requires the utmost Skill in Free-Thinking, to be able to compare Things and Persons together, in so judicious and equitable a Manner, as to shew the Advantages and Disadvantages, the Perfections and Imperfections, the Beauties and the Blemishes, on both Sides; especially, considering how difficult it is to preserve a Neutrality of Judgment between the contending Opinions of the Generality of Men, who upon every remarkable

Occasion applaud and condemn in the Gross, without Discernment. This Equality of Mind cannot be better illustrated, and recommended, than by giving an Example of it. And as I have not yet obliged the Men of Polite Letters, with any Critical Entertainment, I shall (for this Purpose) pitch upon a Comparison made between the Two Discourses of Monsieur *de la Motte*, and Madam *Dacier*, upon the Works of *Homer*; since it is, from one End to the other, full of Candour, as well as Penetration. It was composed, when the Wits of *Paris* were in the Height of their Fury, on Both Sides of the Question; and (if we except what is said in Favour of the *French* Language) may pass for an unprejudiced Comparison. Besides, the Performance is so concise and elegant, that it will be, at once, a Lesson, and an Amusement, to the Ingenious.

MADAM *Dacier* has the Advantage in Point of Erudition; she quotes a great Number of Authours, who, in different Ages, admired *Homer*: Monsieur *de la Motte* pretends to have the Advantage in Point of Reason; allowing no Appeal from that in Matters of Wit and Genius. Madam *Dacier* is
not

not for criticising upon an Authour, in whose Favour so many great Men have declared themselves; and, if Religion were the Question in Debate, she would have the same Advantage over Monsieur *de la Motte*, that the Catholiques have over the Protestants. Monsieur *de la Motte* thinks it injurious to sound Sense, to admire any Thing upon the Authority of another, which does not in its self appear worthy of Admiration.

Madam *Dacier*, by writing with a great deal of Warmth against Monsieur *de la Motte*, has let slip some of those Advantages, which from her Knowledge in the *Greek* Language, she might have taken over her Adversary: Monsieur *de la Motte* has, by his Moderation, made Reprisals upon Madam *Dacier*, for the Advantages he lost by his Ignorance in *Greek*.

The Discourse of Madam *Dacier* is more Simple, and more Natural: That of Monsieur *de la Motte* is more Artful, and more Laboured. The one is crouded with Quotations; and the other is filled with Reflections. Madam *Dacier* seems to have undertaken the Defence of *Homer* for no other Reason, but because she understands *Greek*: Monsieur *de la Motte* seems to have attacked *Homer*, only because he does
not

not understand the Language, in which that Poet writ. The Majority even of those, who know nothing of *Greek*, have declared for *Madam Dacier*. There is but a small Number of Persons, several of which do not understand *Greek*, who side with *Monsieur de la Motte*. It is equally surprizing, to see a Lady take the Part of *Homer*, and a Member of the Academy attempt to bear him down.

Madam Dacier does not gain so much Reputation by defending *Homer*, as *Monsieur de la Motte* looses by attacking him. The Severity, which appears in the Discourse of *Madam Dacier*, makes one apt to suspect, that she has not advantageously supported a good Cause: the Politeness, which is visible in the Discourse of *Monsieur de la Motte*, makes one inclinable to wish, that he had undertaken a better Cause.

Madam Dacier has raised her self above her Sex; and by defending *Homer*, she has performed more than is expected from a Woman, who is not supposed to enter into the Depth of Learning, nor to possess the *Greek* Language: *Monsieur de la Motte*, by falling upon *Homer*, has done an Injury to the Reputation he had, of being one of the most learned Men in the Kingdom.

Homer

Homer is not to be admired in every Thing; and it had been more adviseable in Madam *Dacier* to give him up in some Points, which she endeavours to justify. *Homer* is far from being so inconsiderable, as Monsieur *de la Motte* seems to insinuate; and he might have attacked him with greater Success, if he had known how to Value him more.

The Criticism, which Monsieur *de la Motte* has writ upon *Homer's* Poem, will neither hinder it from being read, nor take from its true Value: The Reply of Madam *Dacier*, to the Discourse of Monsieur *de la Motte*, gives a disadvantageous Notion of it; but, upon the Perusal of it, though you approve it not throughout, you will find in it very excellent Things. Therefore, you are neither to judge of *Homer*, by what Monsieur *de la Motte* says of him; nor of the Discourse of Monsieur *de la Motte*, by what Madam *Dacier* says of it.

Madam *Dacier* is as extravagantly pleased with the *Iliad* of *Homer*, as she is displeased with the Discourse of Monsieur *de la Motte*. He is neither satisfied with the *Iliad* of *Homer*, nor with the Discourse of Madam *Dacier*. Monsieur *de la Motte* has given us the Character of *Homer*, as justly, as if he had read Him in *Greek*: Madam *Dacier*, therefore, has translated

flated this Poet well; since it is from her Version, that Monsieur *de la Motte* has been able to form so just a Character of *Homer*.

Monsieur *de la Motte* draws in his Readers to condemn *Homer*, with a great deal of Art: Madam *Dacier* canonizes every Thing that *Homer* says, by the Examples, which she cites out of the *Scripture*. Monsieur *de la Motte* proceeds with more Address; Madam *Dacier*, with more Authority. They are both equally prejudiced; the one is blind to the Defects, the other to the Beauties, of *Homer*.

Monsieur *de la Motte* is too sparing in his Concessions, in Favour of the *Greek* Language, which he does not understand, in order to Raise the *French*, of which he is so great a Master: Madam *Dacier* gives the *Greek* Language, which she understands, somewhat too great a Superiority over the *French*, of which she is a great Mistress.

The *Greek* Tongue is more copious, and has a greater Strength, than the *French*: It is the Language of a polite Nation, which had a Taste for every Thing; for Arts, for Sciences, and for Pleasures.

The *Latin* Tongue has something Masculine, and Sinewy; it is the Language of a People destined to Rule over Mankind.

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The *French* Tongue is as soft, as numerous, as musical, as the *Greek*; and far more natural: It is more regular than the *Latin*, and has neither its Dryness, nor Affectation.

The Publick looses nothing by the Quarrel between Monsieur *de la Motte*, and Madam *Dacier*. On the one Hand we are taught, to have a Deference for Notions universally received through several Ages, by Men of a distinguished Merit: On the other Hand we learn, not to receive the most ancient, and the most authorized Opinions, without Examination. This Dispute likewise shews us, how far unwary Minds may be byassed by Prejudices. Madam *Dacier*, for Instance, excuses some Passages in *Homer*, by producing parallel Examples out of the Bible; as if the Scripture proposed them as proper Embellishments in a Poem. Monsieur *de la Motte* compares the *French* Language, with the *Greek*, which he does not understand; never considering, the Absurdity of drawing a Comparison between two Things, the one of which he is ignorant of. He is offended with certain Metaphors, and Comparisons, proper to the *Greek* Tongue; as if they must, of Necessity, have raised the same Kind of Images in the Minds of the *Grecians*, as they raise in us.

To

To conclude: Monsieur *de la Motte* has, through his Temper, deserved from Madam *Dacier* a more gentle Treatment: Madam *Dacier*, by her too harsh Expressions, seems to have given Monsieur *de la Motte* a Right of Saying disobliging Things of her; if any Provocation can justify a Man for laying aside his Respect towards a Lady. You see, by this Parallel, that one may Esteem Monsieur *de la Motte*, without being ignorant of the *Greek*; and take the Liberty to differ, sometimes, from Madam *Dacier*, though one be well versed in the *Greek*.

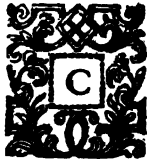




N^o 19. *Monday, May 26. 1718.*

I must therefore Recommend it to you, that, in your several Stations, and Countries, you will endeavour to quell that Spirit of Disaffection, which our Common Enemies are so industrious to Foment.

His Majesty's Last **SPEECH** to
Both Houses of Parliament.

 **ONSIDERING** the Lenity of the Government, and the known Clemency of the King, after a most unnatural Rebellion; it might reasonably have been expected, that by This Time there would be very Few, or rather, no Disaffected Persons, remaining within the Nation; more especially amongst the Countrey People, who have no Dependance upon the Court, nor ever think of pursuing an Interest There; and who besides have never (since his Majesty's Accession) had the least Cause to fear any Molestation from Thence,
either

either in their Private Concerns, or in the Enjoyment of any Property or Privilege belonging to Them by Law. No sooner is this Reflection made, but Every Reader will be able to assign Reasons for the Continuation of this Disaffection. To omit therefore the more obvious Occasions of This Evil, I shall enter upon a Consideration, which is little attended to, and yet will never fail to have a very great Influence in alienating the Affections of the People from the Government, or in reconciling them to it.

The Nobility and the Gentry of *Great-Britain* have (most of them) taken up a Method of Living, quite different from what was practiced by their Ancestors. Travel the Nation over in the Summer, and you will hardly find a Lord, a Knight, or a Squire, at his Seat; and a Duke is a meer Outlandish Creature, a Sight not to be seen in a Countrey-Church above once in an Age. The Landlord is almost every where grown out of the Knowledge of his Tenants, and is as great a Stranger to his Mannour, as if it were a Plantation in the *Indies*. In the mean time, the Steward tyrannizes over the Farmers and the Peasants, in the Absence of his Lord, and the whole Care of the Allegiance of the Parish is turned
over

over to the Parson; who, if he happens to fancy himself one of the *Royal-Priesthood*, or a Lineal Successour of the Apostles, will be apt to play Texts of Scripture against Acts of Parliament, and set the Law and the Gospel at variance, especially upon the Doctrine of Obedience. The natural Consequence of this Modern Neglect of the Countrey is, that the People grow Churlish, think the Times hard, the Government illegal, the Great Men Plunderers, and the Courtiers their sworn Enemies.

If therefore the Landed Men, who are well-intentioned to the Protestant Succession, could be prevailed upon, during the Recess of Parliament, or the Long Vacation at least, to live amongst their Fellow-Freeholders and Dependants, their Discontents would soon clear up, and their groundless Jealousies would vanish. The Middling People of *England* are generally Good-natured and Stout-hearted; and, for this Reason, with a little Condescension and kind Treatment from their Superiours, will easily be soothed into Temper, when any Coercions of Law shall prove ineffectual to that Purpose. Upon this Account it may be urged as a Duty, incumbent upon all Gentlemen of Estates, to bestow some Endeavours yearly to cultivate *Peace and Good Neighbour-*

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hood,

hood, in their several Districts; while the King is employ'd in the Great Affairs of State at Home, as well as in negotiating Treaties, and settling Alliances with Forreign Powers; in order to secure to us a lasting Tranquillity. Indeed the shameful Non-Residence of our Countrey Gentlemen is as unjustifiable in Equity, as it would be in a Prince to live a perpetual Stranger to his Subjects in a distant Land, and have no other Thought about them, but to drain their Purses by his Vice-Roys and Deputies.

Besides these General Considerations, which will hold good in all Times, there is a particular Reason for Reviving the *Old English Hospitality* at present. There are some perverse *Britons* who have transplanted their Allegiance to a *Popish Pretender*. These Gentlemen, because they are unfashionable at *St. James's*, remain upon their Respective Estates, and spare no Pains nor Cost to seduce their Neighbours with Beef and Beer. By this Stratagem, though but a handful of Men, they overmatch whole Crowds of Indolent Patriots, who think to acquire the Reputation of faithful Subjects, as some obtain the Name of Good Christians; the one by their Assiduity in sauntering about the Court, and the Other by their
Often-

Ostentatious Appearance at Church; while the Real Service of Religion and Government is promoted by neither of them. But, to return to the Men of a pernicious Hospitality; if my loving Countreymen will think a little freely upon their Civilities, they will have no more Reason to thank them, than a Farmer would have to make a Bow to the Squire in the Morning, who made him drunk over Night, to over-reach him in a Bargain.

To put a Stop therefore, in some Measure, to the Growth of the remaining Disaffection in some of the remoter Parts of the Kingdom, and to wear it out by Degrees; if our Fine Gentlemen cannot all of them be perswaded to lay aside their Avarice or their Ambition for a few Weeks, and to visit their Inheritances; yet, methinks, Gratitude should oblige as many of them as hold Easy and Lucrative Employments, or enjoy any considerable Income of any Kind from his Majesty's Bounty, to go for Two or Three Months into their different Countries, and take some Pains to deliver the Ignorant People from the Infatuation, in which they have been thus long so artfully detained. The Ministers of State indeed, and some few inferiour Officers, cannot be spared from their Attendance at Court,

and the Business of the Publick: But there are great Numbers, who might as well be in their Graves as within the Compass of the Bills of Mortality, for any Service they now do either to their Prince or their Countrey. The King has no other Means of communicating himself, of being known to the Multitude of his Subjects, but by his Courtiers and Persons of Distinction in the several Parts of his Dominions. Those therefore, who have a personal Knowledge of his Vertues, as well as Obligations to his Bounty, and cannot find in their Hearts to do Justice, once in a Year, to his Merits amongst the deluded well-meaning Inhabitants of Market-Towns and Villages, but content themselves with eating the Bread of Idleness, should be obliged to wear Badges, like other useless Subjects, who subsist upon Parochial Charities. This makes me blush for the Frugality and Laziness of a Noble Lord, who always declines going to his ancient Seat, because he happens to be a Lieutenant of the County, in which it stands.

The late King of *France* would not suffer his Servants to bury the *Talents* he gave them; and, notwithstanding he was an Absolute Prince, He thought it a very requisite Piece of Policy to oblige his Officers and Governours

nours of Garrison-Towns, to ingratiate themselves with the Inhabitants, and conciliate their Good Will towards him, by living Hospitably amongst them. When *Count Maggallotti* had been sometime Governour of *Valenciennes*, he began to think of Hoarding, and (as *Dryden* expresses it) *to Pocket up his Prince*. To palliate his Avarice, he writ to *Monsieur Louvois* (then Secretary at War) to inform him, that his Health was not very good, and that his Physicians advised him to leave off Set-Suppers. When the King was told of this, he replied to the Secretary; Let the Governour know my Opinion is, That it will be for his Health to have Suppers: And the Count, upon second Thoughts, followed the King's Prescription.






N^o 20. *Friday, May 30. 1718.*

In Rege, qui rectè regit, necessaria sunt duo hæc, Arma videlicet & Leges; quibus utrumque tempus, Bellorum & Pacis, rectè possit gubernari: utrumque enim istorum alterius indiget auxilio; quo tam res militaris possit esse in tuto, quàm ipsæ Leges usu Armorum & Præsidio possint esse servatæ.

BRACTON.

 R O M what has been said in the foregoing Paper, it appears, that there are a great many deluded People in the Nation, who have taken up a blind Resolution, to be out of Humour with the Government, let It govern which way It will; and that this Set of Men is like, not only, to continue in this froward Disposition, but to grow more numerous, so long as the Friends of the Constitution estrange Themselves from the Countrey, and the disloyal Gentry take the Advantage of their Absence, to propagate Disaffection. This Considera-

sideration, alone, was sufficient to induce the Parliament, to continue for a Year longer, a greater Number of Forces in Pay, than would be requisite, were we all of one Mind, and not divided in our Allegiance. This Precaution, in the Legislature, has, nevertheless, given a very specious Occasion to the Sworn, and the Forsworn, Enemies of the Protestant Succession, to raise farther Jealousies in weak Minds; and to make their artful Confederates pass for Patriots Here, while They expect the Reward of their Loyalty from beyond Sea.

The Clamour industriously spread, by the Factious, against the Proceeding of the Parliament is Twofold: First, That our Liberties are given up, and the People Burdened with needless Taxes to maintain a Standing Army in a Time of Peace and profound Tranquillity: And then, That the Act for punishing Mutiny and Desertion sets the Military Power above the Civil Magistrate, and makes *Westminster-Hall* truckle to a *Court-Martial*. Instead of Answering, One by One, the Declamatory Arguments, which have been made use of, both in Discourse and in Print, to support These Two Falshoods, I shall go a shorter and a plainer way to work. In order to this, I must desire the Freeholders of *Great*

Britain to lay out Two Pence, for their Information, upon the *London Gazette* of Saturday the Twenty Fourth Instant; in which they will find *An Abstract of the Act for punishing Mutiny and Desertion*; and *An Extract of the Rules and Articles his Majesty has been pleased to establish, for the better Government of the Land-Forces for the Year 1718.* The careful Perusal of which may save them many a Broken Head and many a Pound Sterling, before the Year is expired. At the same time, to compleat their Studies upon this Point; I wish I could prevail upon them to disburse Two Pence more for the following Reflections of their Good Friend and Well-Wisher, *The Free-Thinker*, who fatigues his Brain in the Hot Weather for the Prosperity of *Old England.* For their Encouragement, I shall take care to instruct them with as little Trouble to themselves, as possible, and make up my Observations into Three Paragraphs of a moderate Size.

First then: We all know very well (notwithstanding the Affected Ignorance of many) that neither our own People, nor the Potentates of *Europe*, are in a *Settled State of Tranquillity*: Though it is to be hoped, a little Time, well employ'd, may put an End to
our

our Domestick Animosities, and free us from the Apprehensions of any Forreign Ruptures. Besides, the Parliament has not granted a *Standing Army* to his Majesty; but only allowed the Forces to be continued for *One Year*; reserving to Themselves the Power to reduce them as They shall think convenient, after the Expiration of the Term limited. In the next Place, our old Cautious *English* Proverb allows us to *Trust every Man so far as we can see Him*: Now the Parliament did, before the last Sessions, intrust the King with very Large Powers; and we have *seen* with what Moderation and Equity he used Them for our Preservation. The Wisdom of a Nation is to judge when they have a Prince, who may be confided in, and when not: For a groundless Jealousy, and a groundless Confidence, manifests an equal Degree of Weakness: And the Man, who shall enslave his Reason to any Maxim, will often be reduced to the utmost Folly in his Conduct. Therefore, though it be a very just Policy in general to dismiss an Army in Time of Peace, in a Free Countrey; yet there may be, even Then, concurring Circumstances, which would make it Madness to act by that Maxim.

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In the second Place: The most Popular Cry against the Forces for This Year, is raised from the Danger our Liberties may incur from Them. And yet, it is remarkable, that the Persons, who are pleased with the Act for continuing Them, are the Men, who have hitherto been blamed for their too great Jealousie of the Prerogative; and the Loud Clamourer against the Army are the Men, by whom our Liberties have been so often brought into imminent Danger. Another Consideration I would throw in here is, That all Armies depend Chiefly upon the Persons, from whom they derive their Subsistence: And the only Danger which can arise to any People from an Army, is when It depends singly upon the Crown: Therefore, all such Danger is obviated, when the Army's Subsistence is given by Parliament only for a Year. It may be objected, indeed, that no Man can promise, that a Disciplined Body of Men, with Arms in their Hands, shall not transgress the End of their Institution, nor ever turn their Weapons upon (I will not say their Masters, but) the People, who pay Them. But it is obvious, This Objection is equally strong against all Armies, at any Time, and upon any Occasion: Since it is as difficult for
any

any Man to answer, that an Army raised in Time of War shall quietly lay down their Arms, when a Peace is concluded; as it would be to promise, They shall not abuse their Power, when continued after the War is ended. It may be farther observed here, That the Government of the Army in *Great Britain* is like the Government of the State; in Each of which the King concurs in the Legislative Part, and is single in the Executive Part, of Government: The Force of a Proclamation depends upon a Known Law; and, The Articles of War are founded upon an Act of Parliament.

Thirdly: Since the Legislature thought it prudent to keep up a more than ordinary Number of Land-Forces for this Year; it was absolutely necessary there should be a Law made to enable a Court-Martial to punish Mutiny and Desertion, as well as a great many Disorders, which Soldiers, when not checked with Severity, will be apt to commit; and which the Civil Power cannot so effectually restrain. Without such a Law, the Army had not only proved intirely useles; but the Common Soldiers, as soon as they came to understand, that the Officers could not make good their Command over them by Law,

Law, would have become so many Bands of Plunderers, as they are Companies or Regiments, in their several Posts about the Countrey. Neither does the Mutiny-Act (as has been given out) in any wise obstruct the Course of the Common-Law, but come in to its Assistance, where it may be deficient : And (which deserves particular Notice) the Liberty and the Property of the subject was never so well guarded and secured in any former Law of this Kind, as in the Present Act, and in the Articles of War grafted upon it. To conclude ; it would be happy for the Nation, that there was no farther Occasion for the Present Establishment of the Troops ; and what has been said, has been only with a Design to undeceive the People, and to bring them to such a Temper, that the Civil Magistrate may be able to rule them by the Ordinary Methods of Equity and Justice. Therefore let me advise my Countrey-men, who earnestly desire to be freed from the Burden, the Expence, and the Danger of an Army, unanimously to comply with the only Conduct, that can prove effectual to this End ; and that is, by a ready and cheerful Obedience to the Government, to make It as able, as It is Willing, to Reduce the Army.

Monday,



N^o 21. *Monday, June 2. 1718.*

He knew not Cato, for his wit was rude,
That bade men wed her similitude.

CHAUCER.

To the *FREE-THINKER.*

S I R,

May 3. 1718.



T A K E it to be the Duty of every
‘ One to be as serviceable, as he can
‘ conveniently, to Mankind; and I
‘ doubt not, the *Free-Thinker* will
‘ always be glad of an Opportunity to serve
‘ Particular Persons, as well as the Publick;
‘ so far as his Leisure will permit. This Con-
‘ sideration has induced me to desire you will
‘ be pleased to publish a short Lecture upon
‘ the too common and fatal Indiscretion of
‘ Apprentices Marrying Servant-Wenches, be-
‘ fore their Time is expired. A great many
‘ Gentlemens Sons are yearly ruined in the
‘ City by this Folly; and the Hearts of many
‘ fond

‘ fond Parents oppressed with a Sorrow and
 ‘ Disappointment, they cannot often sur-
 ‘ mount, by seeing the Hopes of their Family
 ‘ wedded to a Beggar. Neither is Poverty
 ‘ the least Evil in this Calamity: since it is
 ‘ observed, Those mean Creatures generally
 ‘ make the Worst of Wives.

‘ Your Humanity, I am perswaded, will
 ‘ incline you to indulge me in my Request,
 ‘ when I tell you, I have a Brother, an Ap-
 ‘ prentice in Town, who is far gone in a De-
 ‘ sign of this Kind, much unbecoming his
 ‘ Fortune and his Family: It is for his Sake
 ‘ I am so urgent; hoping you may prevent his
 ‘ Ruin. This is the last Expedient I can have
 ‘ Recourse to, in order to save him. He holds
 ‘ your Papers in great Esteem; and I am well
 ‘ assured, your Thoughts upon his Rashness
 ‘ and Inexperience will have their due Weight
 ‘ with him; as they will in the most parti-
 ‘ cular manner oblige,

Mr. FREE-THINKER,

Your constant Reader,

and very humble Servant,

A. Y.

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FROM the Information of this Letter I may presume, the Reflections I shall subjoin to it, may be of use, not only within the Cities of *London* and *Westminster*, but likewise to young hopeful Squires in the Countrey. To Think Freely then upon This Occasion; the Welfare of the Publick is indeed very little, if in any Degree, concerned in the Marriages of Private Persons, let their Choice be never so unsuitable, as to Birth and Fortune; provided still our Fellow Subjects marry with one another, or at least with such Precautions, that the Wealth of the Nation may still remain entire. But then, as every good Citizen in his whole Conduct considers the Community in Things, that relate to it; every Member of it likewise, in Concerns of a more private Nature, owes a Regard to his Family, so as to do nothing, that may discredit his Relations, or bring a Burden upon them, or render him useless to them: Since the Harmony of Society is very much preserved by keeping all Discord, as much as possible, out of the several Families, which constitute the Whole.

Having given my young Disciple the True Philosophy of the Case, recommended to me by his Brother; I know it would be needless
to

to suggest to him the common Topicks made use of to shew the manifold Inconveniences of a very disproportioned Marriage. I shall therefore offer to him a Consideration not very obvious: And it may be of service to him, if he will give me Credit for the Truth of the following Reflection, to a part of which I doubt not of his Assent; and a few Years more will convince him of the whole. Generally speaking, Love wholly governs the Prime of our Years; and in our Youth we think it the Sum of all our Felicity: But as we ripen into Manhood, we soon find another Passion, equally strong, shoot up in our Hearts; which likewise will grow impatient to be gratify'd in its Turn. I mean a laudable Ambition to acquire such Wealth, Honours, and Reputation, as are suitable to our several Ranks and Professions. Beware therefore, if you desire to be happy in every Stage of Life, how you cut off all your future Hopes, and for a flowery Spring resign at once your Pretensions to the rich succeeding Harvest.

Love and Fortune are Two Blind Deities: The one can as seldom be taught to discover Imperfections in the admired Object, as the Other to distinguish the Merits of her Votaries.

ries. No Passion will listen to a long Discourse; and this short Lesson may have its desired Effect, when a laboured Essay might prove in vain. *A Word to the Wise is sufficient*; and a Volume is thrown away upon the Inadvertent. Not to be lavish therefore of Reason, and Philosophize to no Purpose, I shall entertain my Readers with a concise Epistle, writ by a pleasant Old Gentleman to his Nephew, upon an Occasion not forreign to the présent Subject.

DEAR TOM,

‘ I Am sorry to hear Thou art so awkwardly
 ‘ in Love with *Susan*. It was my Misfortune, when I was just such a Colt as Thou art,
 ‘ to steal a Wedding with my Mother’s House-
 ‘ Maid. The Honey-Moon, I must tell Thee,
 ‘ was soon in the Wane; and a tedious Quarter of dark, stormy Nights succeeded: For,
 ‘ what the Wench wanted in Fortune, she
 ‘ made up in Spirit abundantly. I must let
 ‘ Thee into another Secret: There is not
 ‘ much Wedlock without some Jars: Thou
 ‘ art no very sturdy Lad; and *Susan* is a notable stirring Lass: And I can assure Thee,
 ‘ by woeful Experience, when a Wife has
 ‘ been trained up to handle a Broomstick or
 K ‘ a Mop-

‘ a Mopstaff tightly, the Husband will often
 ‘ have Occasion to curse her Dexterity. If
 ‘ Thou wilt take my Word, Sir *Harry’s*
 ‘ Daughter will prove not only a more Cre-
 ‘ ditable, but a more Tractable Lady. I
 ‘ have done my Duty; and hope Thou wilt
 ‘ not disregard the Friendly Warning of thy
 ‘ loving Uncle;

T. JOLLY.

To the Authour of the FREE-THINKER.

S I R,

April 29. 1718.

‘ I Must own I am very much taken with
 ‘ your elegant Reflections upon *Lavinia’s*
 ‘ Converse with her Glafs; and admire your
 ‘ comparing her to a Florist. There is some-
 ‘ thing very instructive in that Allusion: For
 ‘ the most beautiful Flowers are soon Full-
 ‘ blown; and as soon begin to fade. You
 ‘ would do well to let your Female Readers
 ‘ know, how long after Fifteen, they may ex-
 ‘ pect New Beauties should disclose them-
 ‘ selves; as likewise, that after the fatal Time
 ‘ you shall prefix, there will be much Vanity,
 ‘ no great Curiosity, little Pleasure, and less
 ‘ Wisdom, in frequently consulting their Flat-
 ‘ tering Oracle.

Yours,

L. L.

MY worthy Friend, Mr. *L. L.* has put a severer Task upon me in this Letter, than he assigned me in his * Former. Woe be to *The Free-Thinker*, should he dare to point out that hateful Period, which every one drives at a due Distance before her, and resolves never to overtake it. Besides, Beauties are more or less durable according to their Complexions, and more especially according to the Climate they are raised in. I take a true *English* Light-brown Beauty to be more durable, and to hold Its Bloom beyond those of the Growth of any other *European* Climate. Of this I may take an Occasion to discourse more at large hereafter. In the mean time I beg leave to put my ingenious Correspondent in mind, that Looking-Glasses are now brought to as great a Perfection, and as many Degrees of Nicety, as Spectacles. There are Artificers can suit any Lady's Age and Complexion with a Glass from Time to Time, with so much Justness, that she shall at a moderate Expence, once in a Year, be able to preserve her Face in all the seeming Bloom.

* N^o 11.

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of Fifteen; for her own Use and Amusement, till she is reduced to look through one Glass upon another.



N^o 22. *Friday, June 6. 1718.*

*Compositum jus, fasq; animo ; sanctosq; recessus
Mentis ; & incoctum generoso pectus honesto :
Hæc cedo, ut admoveam templis, & farre litabo.*

PERS.

 S my Title gives me a Liberty of ranging through every Subject, worthy the Thought of Man ; so Religion, the most important of all Subjects, comes peculiarly under my Province. I shall therefore allot several of my Papers to Inquiries upon this Head. And, I hope, the Persons, whom I often endeavour to divert with less serious Entertainments, and especially my Readers of the Fair Sex, will not be displeased, if they are now and then brought to hear a short Sermon on a Week-Day,

Day, without the Danger of catching Cold at Church, or the Fatigue of rising too early in a Morning to come to it. As for that Learned and Reverend Body of Men, who are our Settled Instructours in Matters of Religion, I cannot (without affronting Them) suppose, They will be in the least offended with my meddling in these Affairs, or think that I invade their Peculiar Office; since I wholly yield to them the Privilege of Teaching in Publick, with the Emoluments that attend it; and willingly submit my self to be an attentive Hearer, when They speak from the Pulpit. I only claim, upon the Protestant Principle, (which I would suppose them all zealous for,) a Right of Thinking and Judging for my self, where I my self am most concerned; and the Liberty of speaking from the Press what I think not only True, but Necessary to be spoken Freely.

Whenever I treat of Religion, I shall take all the Care I can to keep inviolably to my Character of a Free-Thinker; and neither suffer my self to be led away on one Side by a Fondness for Singularity; nor, on the other, by as weak an Attachment to what may justly be called Popularity in my Notions. I shall not so much attend to what is accounted Re-

ligion by the Many, as to the Enquiry after what is True Religion, and ought to be received as such. If ever I enter into the former Consideration, it shall be only to examine whether That, which is commonly imposed upon the World for Religion, is the Real Thing, or Somewhat of a different Nature. Neither shall I think my self obliged, out of any Respect to Great Names, to palliate what I take to be the Truth, for fear of contradicting what They may (by their Authority) have set up in the Place of it. In *plain English*, I will not (in Complaisance to any Persons) put out my own Eyes, because I cannot see Things in the same Light and Colours, in which some affirm They see them. I know no Rule to judge of Religion by in the General, but Reason; nor of the *Christian* Religion in Particular, but the *New-Testament*. And as every Man is to answer for his own Principles, and subsequent Actions, and not Others for him; so ought every Man Himself to know why he believes or Acts; and not to think it sufficient, that Another undertakes to know it for him. From hence I conclude, that it becomes every Man, who would proceed like a wise Man, by choosing his Religion on Substantial Grounds, and
not

not merely that he may be in Fashion in the Countrey where he lives, to think of his Perswasion with the utmost Freedom ; that is, without Prejudice.

The Person, who surveys Religion with this unbiassed Temper of Mind, will find it to be as distant from the Madness of the Enthusiast, and the Folly of the Superstitious Man, as it is from the most extravagant Infidelity of the Atheist. Nay, he will farther discover, that these different Extremes are at the Bottom owing to one and the same Cause ; the Neglect of Thinking Freely, and the permitting of Prejudices to interpose, and darken the Truth.

ATHEISM is certainly owing to as gross Prepossessions as can be imagined. It is taking up an Opinion, that there was no Creatour, and that there is no Governour of the World, upon the most absurd Suppositions ; against all the Principles of Reason, and against all the Arguments arising from the Beauty, Order, and Design, which are Visible in all the Parts of the Creation. It is even against the Interest of every Man, who lives up to the Dignity of his Nature, that Atheism should be true : Which is a plain Proof, it must be owing to some strong Prejudice,

over-powering both Reason and Interest, that any one is an Atheist.

There are in the World Two Sects of 'Atheists, very different in their Character. There is the Vicious and Immoral Atheist, who is only against Religion, because Religion is against him. He hates to be confined within the stated Limits of Reason and Good Sense; desires an unbounded Freedom of Action; would have all Pleasure and Happiness meet in Himself, and values not what happens to Others, provided it does not affect him. It is not surprizing, that such a Libertine should endeavour to persuade himself, that there is no Government or Wisdom in the Universe, because his Actions contradict every Maxim, which Order and Wisdom would require; and because, if there be a Wise Governour, he has every thing to fear from him.

But then, there is the Vertuous (I had almost called him the Religious) Atheist; who delights in Goodness, and in every Thing, that is Reasonable and Beautiful. He loves Mankind; he is Social and Publick-Spirited: And even that good Temper of his prepares him to receive the Prejudices, that mislead him. He has been accustomed from his Childhood, to confound Superstition with Religion. It

It was Superstition he sucked in with his Milk: That was what he learned as Religion from his Nurse; and having never examined the Matter nicely, he thinks Them still the same. He finds That, which he mistakes for Religion, to be monstrous, absurd, destructive to Mankind, and even impossible; and thence he concludes, that Religion (which bears a wrong Sound in his Ear) is so too. This is great Prejudice; but such as, I hope, is pardonable; and easier, much easier, to be removed, than the Former, or than the Blindness of Superstition and Enthusiasm.

And therefore as Superstition and Enthusiasm are in themselves not only owing to very stupid Prejudices, but are likewise chargeable with being the Cause of the Kind of Atheism, last mentioned; They are, I am afraid, the greater Evil of the Two. And I am the more induced to be of this Opinion, because it seems to be a much greater Affront and Indignity cast upon a Wise and a Good Being, to have an Ill Opinion of Him, than to have none at all; to believe him to be an Evil and Foolish Agent, than entirely to disbelieve his Existence.

ENTHUSIASM is a kind of an overweening, and groundless Persuasion of being

ing the particular Favourite of Heaven; of being Inspired from thence with every wild Fancy, that happens to spring up in a warm and distempered Brain; for no other Reason, but because he imagines so, and feels a Rapturous Pleasure in the Conceit of it. To one possessed with this Notion, every Crime becomes Lawful, and every Design, that turns up in his Head, is a Divine Impulse. He robs, he murders, he overturns the World, if he can; and all is right, all is approved of God; and the blackest Crimes are Glorious: A Devil is a Saint, and a Fury an Angel of Light. The Prejudice, that blinds him, is gross Ignorance of the Nature of God, and an unmeasured Opinion of his own Excellency. He thinks God capable of commanding any thing; and himself of performing every thing. He fancies God may turn Vertue into Vice, and Vice into Vertue; make Truth Falshood, and Falshood Truth; and reconcile all Contradictions. He knows nothing of the Immuta- ble Reason of Things; and the certain Recti- tude of the Almighty's Will, according to which all his Actions are determined. The Enthusiast dreams of nothing but Gifts, and Commissions from Heaven. He imagines him- self far above the rest of Mankind; worthy
of

of every Privilege from on High; and alone fit to be the great Instrument of Providence upon all Occasions. If he raises Disturbances in the State, he is sent to convert the World by the Sword. If he exercises his Power in Cruelty, he is the Scourge of God. If his Brain happens not to be filled with such vast Schemes, he is satisfied with sitting still, and condemning his Fellow-Creatures; as being far below him, in their Religious Progress. He alone converses with Heaven; he sees God; he is a Prophet; he feels the Divine Spirit within him: And if he does no Mischief, he does no manner of Good, in the World. It is enough that he loves God, and finds a kind of a sensual Pleasure in musing upon his Existence. By this he fancies to himself, that he gains a high Degree in his Favour, though he obeys not one of his Commandments; though he Acts with no Concern for his Honour, nor for the Good of his Creatures. Thus his Vanity and his Ignorance unite to make him arrogant in the Contempt of Truth and Reason.

SUPERSTITION is very different in its Complexion from Enthusiasm; as it has more of Folly in it, than of Madness: Though they are frequently found to thrive together.

It

It proceeds on Low and Mean Ideas of God. It brings him down to the Level of Mortal Men, and of the most despicable among them. It paints him as a Childish and vain Being, pleased with the Offering of Fools, with Flattery and Pageantry, with Gew-Gaws and Shows; and what Men are sometimes taken with, it supposes Him likewise to delight in; and even, in a Manner, to be bribed with such Trifles. Sometimes Superstition multiplies the Number of Deities, and erects every Thing, that we see, or feel, or taste, or smell, or touch, into an Object of Worship; and then animates and adorns those Idols with a Thousand Frailties and Vices, with weak Passions, and unmanly Pleasures. Sometimes It allows of One Supream Governour, but surrounds him with such Numbers of Inferiour Divinities, or (in the Modern Language) Saints, that he is almost lost in the Crowd, and Inaccessible, unless it be through the Multitude which encircles his Throne; and his Power is so divided amongst them, that very little or none of it seems to be left to Himself: He grows to be neglected, and his Ministers only regarded or addressed to. And if Superstition does neither of these, but leaves the Unity untouched, It is sure to represent Him as the
 most

most Capricious and Peevish, the most unreasonable and Cruel Being, that can possibly be conceived. And then, the Service It teaches us to pay is proportionable to the Deity it presents to us. It consists in stately Domes; in Consuming Treasures to no End or Use; in numerous Attendants splendidly attired; in sending up Odoriferous Clouds of Smoke; in destroying the Beasts of the Earth; in Abject and Cringing Postures; in Cruelties upon our selves and others; in every thing, that the most slavish Imagination can invent to gratify a Luxurious, Vain, Ill-Humour'd, and Tyrannical Eastern Monarch. The Effect of this is, Men soon grow to imitate the Impertinencies or Crimes, which they first make their Deities Guilty of. But if Superstition happen to meet with Enthusiasm, (which we often see) the Effects are yet more Terrible. Then the Rage and Fury of the One joins to support the Folly of the Other. It immediately brings with it a Command from Above to destroy all, who refuse the most absurd Homage, and have the Insolence and Impiety to offer up to Heaven only a Reasonable Service; say what you will, the incensed Power must be appeased by the Sacrifice of such hated Rebels. Thus Men are stirred up to Butcher one
ano-

another for Religion; they fancy Heaven is pleased with their Zeal; and the World in the mean while is filled with Bloodshed, and Horrour, and Confusion.

If a Man can but guard against these different Prepossessions, He may arrive at True RELIGION; which is only neglected, because it is rarely known. It supports its self by no Prejudice, nor Custom, nor worldly Power; but by pure Reason and Good Sense. It leads us, from the Consideration of the Nature of Things, of the Beauty, Order, and Design, which appears in the Universe, to the Belief of an Eternal, Powerful, Wise, and Beneficent Agent; and to such a Service and Obedience as agrees with those Notions. The Service True Religion requires of us is, to imitate That Being in making our selves (like Him) Beneficial to all, who come within our Knowledge. It never Puts us on Methods of serving Him, which are Destructive of the Happiness of our Species; but inspires all the Greatness and Largeness of Soul, which can fill the Mind of Man, or bless the World. In a Word, the truly Religious Man is the most Rational, the most Generous, the best-natured Creature living; Happy within himself, and Happiness to Others about Him; he
is

is free from the perpetual Anxieties of the Superstitious, the wild Perturbations of the Enthusiast, and the comfortless Prospects of the Atheist. And, as he is in the fairest Way to be happy here, so he will certainly be rewarded hereafter, if there be any Justice in the Government of the World. This is the truest Comfort, as it depends on the most Immutable and Constant Being. So much has Religion the Advantage of all the Schemes opposite to it.

I have just touched upon the main Topicks, which I shall enlarge upon in my following Papers on Religion. I shall undertake the Defence of nothing but Religion truly so called; and That I shall endeavour to rescue from the Impertinencies, Wickednesses, and Monstrous Fables, which would pass for It, and disgrace It to the World.

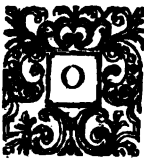




N^o 23. *Monday, June 9. 1718.*

*Qui tecum cupis esse meos ubicunque libellos,
Et comites longæ quæris habere viæ ;
Hos eme, quos arctat brevibus membrana tabellis :
Scrinia da magnis ; me manus una capit.*

MARTIAL.

 F all the Methods, which have yet been practiced to inform Mankind, and to convey Wisdom and Knowledge to the Multitude, that of throwing out short Lectures from the Press, upon Stated Days, is by far more effectual and more convenient, than any other ; first, as it is more diffusive, and takes in a greater Number of Disciples, than can be instructed by any other Expedient ; secondly, as it leaves every One at Liberty to allot any half Hour in the Day to his Curiosity and Information, and cures the Infirmities of the Mind *without Confinement, Loss of Time, or Hindrance from Business.*

Business. Besides, It not only takes in Both Sexes, but likewise the different Ages, without Distinction: And though in Reality, *It is never too late to learn*; yet Those, who have had the Misfortune to grow Old in Ignorance, may (in this Age of Ridicule) be put out of Countenance in a Publick School, when at the same Time they would be glad to put on their Spectacles at Home, and to have an Opportunity of Informing Themselves in Private. If therefore the Art of Printing had been known, when the Ancient Philosophers flourished; it is very probable, they would not long have contented Themselves with reading Lectures to a Crowd at the Expence of their Lungs; when, by the Assistance of the Press, They might have spoken to Nations, with as much Ease as to a single Person.

The Glory of this Modern Improvement was reserved for the Island of *Great-Britain*: And the Inhabitants can never sufficiently acknowledge their Obligations to the worthy Knight, who was the First Projector of this commodious and popular Manner of insinuating Knowledge through the Kingdom: . It is owing to the Success of this Happy Invention, that the *Free-Thinker* took up a Resolution to make Philosophy the Amusement

of Coffee-Houses, Tea-Tables, and Assemblies. What recommends This Practice yet farther is, that it is highly becoming a Philosopher, not only as it has less of Ostentation, than the Method used in the Schools of *Athens*; but likewise, as it gives People more Leisure to consider coolly of what is taught, than a transient Lecture by Word of Mouth, where the Attention is employ'd in following one Sentence after another, and is not, for that Reason, capable of retaining every Period as it was delivered, in order to make an unprejudiced Judgment of the Whole.

These Observations lead me, in Justice to several of my Readers, to undeceive the Publick in an Expectation, which many rely upon; That I shall collect my Papers into Volumes, as I go on. Therefore, before it is too late, I think it fit to acquaint such, as may upon this Supposition have neglected to compleat their Sets of single Papers, that I had formed quite another Design to my self from the Beginning. The Character of a *Free-Thinker* is of too great Importance, either to be taken up rashly, or carried on with Precipitation and Levity. It is of so sacred a Nature, that it obliges a Man to *think Twice, before he speaks* upon serious Subjects; and even then

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then to remain Willing to be *Better Informed*, and Ready to retract any Mistake, which his own future Reflection, or the Friendly Admonition of Others, may discover to him. For this Reason I have all along purposed, first to finish my Whole Course of Free-Thinking, which (considering the long Catalogue of Vulgar Errours I have by me) is like to prove a Labour of some Years: This compleated, I intend to take a reasonable Time to revise my Lessons; and not to venture them into standing Volumes, before I have taken all the Precautions I can, not to offend against Truth in any of my Notions.

The *Free-Thinker* has a due Sense of the Greatness of the Undertaking he is engaged in; which makes him go on Leisurely, that he may proceed more Securely. It is a great Encouragement to him to find, that his Discourses are read in the remotest Parts of this Island, and kindly received in the Kingdom of *Ireland*. It is high Time therefore, he should now invite all the Ingenious amongst his Fellow-Subjects, to assist in so various a Harvest, where Labourers of every Kind may find Room to put in a Sickle. Whatsoever may contribute to promote *English* Politicks, to inspire a manly Religion, to inculcate

found Morals, to improve Arts and Sciences, to embellish Polite Learning, and now and then to engage Life with inoffensive Wit, and innocent Amusements, becomes the True *Free-Thinker*; whose Philosophy should be equally disengaged from Libertinism and Moroseness.

As the Subject of my last Paper carry'd me out into an unusual Length, I shall this Day relieve my Readers and my self, from too long an Attention, by concluding with a Letter, which I think needs no comment, and with Two short Copies of Verses from my unknown Correspondents.

To the FREE-THINKER.

S I R,

‘ Amongst the many Abuses, of which we
 ‘ stand uncorrected, I know none, that
 ‘ more deserves your Reprehension, than the
 ‘ Incivility we are generally guilty of to Stran-
 ‘ gers; a more notorious Instance of which, I
 ‘ think, I never saw, than that, which hap-
 ‘ pened Yesterday in one of our Publick
 ‘ Walks: Where a Lady, being at her En-
 ‘ trance distinguished by her Dress for a
 ‘ Forreigner, had immediately the greatest Part
 ‘ of

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‘ of the Company running after her ; staring
‘ full in her Face, and making their Re-
‘ flections aloud. I could perceive, she took
‘ Notice of this ; but more with an Air of
‘ Pity, than Resentment ; and said to her Com-
‘ panion, *I thought England had not been in the*
‘ *Indies !* As this is a Fault more peculiarly
‘ charged upon our Nation, than any other,
‘ it is to be wished it were redressed ; since it
‘ makes us despised by our Neighbours, who
‘ distinguish themselves by a contrary Beha-
‘ viour.

I am, S I R,

Your Servant and Admirer,

Middle Temple, Monday,
May 9. 1718.

W. M.

To a Young L A D Y, who promised to
Marry when the Spring came.

ROLL on ye Months ; speed swift Thou tardy
Spring ;

And to my longing Arms Corinna bring :

Corinna, as the new-blown Blossom fair ;

Soft as the Vernal Breeze, that fans the Air.

L 3

My

*My eager Love impatient of Delays,
Outstrips the Sun, and chides the lingring Days.
The blooming Virgin vows she will not wed,
Till every Field becomes a Bridal Bed.*

The T E A - T A B L E.

In the Manner of WALLER.

I.

POETS inrooke, when they rehearse
In tuneful Strains their pleasing Dreams,
Some Fabled Muse to aid the Verse,
And boast of Heliconian Streams.

2.

But here a Real Muse inspires ;
The tepid Liquor, She imparts,
Gives to the Brain Poetick Fires,
And nobler Raptures to our Hearts.

While

3.

*While from her Hand each ravish'd Guest
Receives his Cup with Vapours crown'd,
He thinks 'tis Jove's immortal Feast,
And Venus deals the Nectar round.*

4.

*As o'er each Fountain (Poets sing)
Some lovely Guardian Nymph bears Sway,
Who from the consecrated Spring,
Wild Beasts and Satyrs drives away:*

5.

*So hither dares no Savage press,
Who Beauty's Sov'reign Pow'r denies:
All, drinking here, her Charms confess,
And own the Conquest of her Eyes.*

6.

*When Phæbus try'd his Herbs in vain
On Hyacinth, had She been there,
With Tea She had reviv'd the Swain,
And made him live to die for her.*

N^o 24. *Friday, June 13. 1718.*

——— *Non possum ferre, Quirites,
Græcam urbem.* ———

JUVEN.



HERE is a great Resemblance between the Simplicity of True Religion, and the Plainness of Good Manners; as well as a Likeness in the Corruption of Them. Neither is it a wrong Observation, that They generally flourish and decline together. True Religion manifests the right Disposition of the Heart towards the Supreme Being; and Good Manners, properly so called, serve to express our Good-will to Mankind. And as, through the Artifices of Some, taking Advantage of the Ignorance of Others, the Spirit of Religion is almost lost in Superstition and Ceremonies; so, through the Pride of Superiours and the Servility of Inferiours, the Primitive Institution of Good Manners is refined into Flattery, a fantastical Behaviour, and impertinent Forma-

Formalities. I have in a former * Paper recommended to the Men of Quality and Fashion the Revival of the Old *English* Hospitality; and wish in This I could persuade them (as a necessary Qualification for the Other) to restore the plain, honest Good Breeding of their Fore-Fathers, and to value the manly Frankness of a True *Briton*, before the slavish Politeness of a *Frenchman*.

Our Good-Breeding, of late Years, is become a Kind of Idolatry from Man to Man; and is universally understood, by our Fine Gentlemen, to carry nothing of Benevolence in it. Common Civilities, that is, all the outward Marks of Esteem and Affection, are paid from one end of the Year to the other reciprocally, by inveterate Enemies; by the Man of a fair Character to the most profligate Wretch, and by the greatest Villain to the most Vertuous Person. Whereas in Justice, Civilities ought not to be thus Common; except we mean to confound Vertue and Vice, and treat them as things Indifferent, or equally Commendable. There was a time, when our *English* Spirits were less Supple and more Friendly; when the Cap, and

* N^o 19.

the Bow, and the Vifit, was always bestowed with Difinction, and accompanied with a kind Intention. Let me therefore exhort my Difciples, to endeavour to retrieve this Chafity of Behaviour; fince it is the fureft Mark of a Gallant Soul: And the lefs it is in Fashion, the more Bravery does it require to put it in Practice.

It is by no means my Design to encourage a furly and brutal Intercourfe of Life; but to bring back my Countrey-men to the Home-fpun Good Breeding of their Anceftours; and to banifh the pernicious Refinements, which have been Imported from thofe Forreign Countries, where Tyranny and Abfolute Government prevail. Thofe, who difdain to Fawn, will never Infult: and the Civilities proper for a Free People, are fuch as teach them to be neither Arrogant, nor Abjeft; fuch as an honeft Man may pay with Honour, and a Man of Senfe may receive without a Blufh. Therefore when the Courtier happens to invite a Farmer to his Table, and gives his Service to him in a Bumper, I am pleafed to hear the Elegant Plowman reprimand him by faying, *His Love is fufficient.*

The greateft Part of our Modern Good-Breeding is either a glossy Servility, or a
solemn

Solemn Imposture. Our very Highway-men have learnt to Rob in such Court-like Phrases, and with so good a Grace, that a tender-hearted Lady thinks it a Pity to prosecute such Accomplished Gentlemen. In the mean time, in Proportion as we improve in these Exotick Refinements, our Vertue, our Power, and our Liberties moulder away insensibly. Unmanly Politeneſſes are the Growth of the Courts of Arbitrary Princes, and should be rejected by Free States with as much Indignation, as the very Laws of Tyranny; since the One are in Effect the Fore-Runners of the Other. This will appear more evidently, by taking a general View of the History of this boasted Politeneſſ, which I shall contract into as Narrow a Compass as I can.

The base servile Politeneſſ then, with all its glittering Train of Flatteries and Compliments, first flourished in the Oriental Nations, where even to this Day it is in the greatest Request. The *Chaldeans*, the *Medes*, and the *Persians*, carried their Civilities to the Excess of Adoration. The People of *Europe* were of a more Masculine Spirit; naturally averse to Despotick Rule; and expressed their Sentiments of Love, and Esteem, and Respect, after a more simple and less submissive Manner. Thus the
Ancient

Ancient *Greeks*, who had been accustomed to that Equality by which Popular States subsist, rejected with Scorn the mean Submissions, which the Kings of *Persia* required of them, when they came to serve in their Wars. As for the People of *Italy*, though their Manners had been very much softened by a Mixture of divers *Greek* Colonies; yet it appears that their Commerce with each other was maintained more by Simplicity and Probity than Ceremony. *Rome*, which was a Medley of Nations, for a long time was but very Rude and Unpolish'd; while their Labours were wholly employed upon War and Husbandry. As they began to be civilized by Laws, to apply themselves a little to the Arts of Peace, and to multiply; Necessity brought the Inferiour People to be Humble and Respectful; and Ambition made the Great Men Affable. At last, Plenty and Luxury, and the Study of Arts and Sciences, joined to their Intercourse with the *Greeks* (whose ancient Vertue was degenerated into Politeness) carried Urbanity to its Perfection, towards the End of the Common wealth. After which, it languished by Degrees; and in the Decline of the Empire sunk into an insipid, effeminate and dishonourable, Way of Behaviour. From hence
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the sordid Politenesses spread themselves first into the *Southern* Parts of *Europe*, and in the End corrupted even the stout hardy Tempers of the *North*; and have at last unmanned them so far, as to make them submit to be treated like *Eastern* Slaves.

From this short Sketch my Readers will see, that there is a Medium to be kept in what is called Good-Breeding, if we would preserve our Vertue, and our Constitution; and that the Rules of Civility ought to be very different in *England*, from those practiced in *France* or *Spain*. Let us be cautious how we innovate too much in Genteelnesses. In particular, I hope We shall never see the meanest Freeholder condescend to *Scrape*, instead of *Knocking*, at a Great Man's Door; and I cannot forbear taking the Liberty to advise our very Fine Gentlemen to *Mend their Manners*, by becoming less Polite.





N^o 25. *Monday, June 16. 1718*

*Potentia paucorum decus atque libertatem suam
gratificari.* SALLUST.



O compleat my last Discourse, I shall entertain the Publick this Day with a short Account of the Civilities and Ceremonies of Politeness, in Use amongst the *Romans*: Leaving to my Readers the Satisfaction of running the Parallel between the modern Customs and Those, which were fashionable at so great an Interval of Time; as likewise the Pleasure of observing, how like one wealthy luxurious Nation is to another, notwithstanding the Distance of Ages and Climates.

The Great Men, who in the Infancy of *Rome* were no otherwise distinguished from the Lesser People, than as they owned them for their Protectours, and who were respected by them only from a Principle of Gratitude, towards the Declension of the Republick, became

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came Lords over a Multitude of Voluntary Slaves, consisting of Avaricious Citizens, and Self-interested Clients. At which Time the Servility of the Dependants, and the Haughtiness of the Patrons, conspired to carry Ceremony to a great Excess.

The Man who purposed to make his Court effectually, was obliged to go every Morning to the Levees of those Persons of Distinction, whom he pitched upon for his Patrons. The Citizen, and often the Magistrate himself, went about from Door to Door to pay his Morning Compliments to a Great Man; who in his Turn went out to tender the same Homage to another, greater than himself. In bidding Good-Morrow, the usual Gesture was to lay the Hand upon the Mouth, in advancing towards the Person they saluted; in which manner too they paid their Adoration to the Gods; but with this Difference, that it was not necessary to be uncovered to the Deities, whereas the Grandees expected, you should stand always bare-head before them. It was likewise a Mark of Respect to kiss the Hand of him you waited on. The Military Men performed their Salute by Bowing their Weapons, when they were armed. But it does not appear that the usual Salutation was accompanied

accompanied with any Inclination of the Body, or Bending of the Knee: These Kinds of Submission were not introduced, till long after the Overthrow of the Commonwealth.

Those who were Levy-hunters, went always dressed out in their Habit of Ceremony; which was a White Garment. The Porch (which answers to our Hall) was the Place, where the Clients interchanged Civilities one with another, till the Patron was in the Humour to be seen; or till they received Notice, that his Honour had made his Escape from their Compliments, at a Back-Door. But if this Man of Importance thought it proper to give them fair Play, and go out at his Porch in a publick manner, his Court of Clients pressed about his Chair. Some signalized their Zeal in keeping off the Crowd; others distinguished themselves by endeavouring to get as near as possible to his Person; as well to see him, as to be seen by him. Generally speaking, an Inferiour failed not to stand up, when a Great Man came into the Places of Publick Assembly; to remain uncovered in his Presence, and to place him in the middle; to give him the Right Hand in walking with him; to stop short, if he happened to pass by; to leave him a free Passage, and the rising
Part

Part of the Pavement, if he chanced to meet him in the Street.

In paying a Visit, the Visiter was obliged to notify himself by a set Form; after which he was admitted into the Apartment, by an Officer, in the Nature of an Introduction. Neither was any One exempt from this Formality, but by the Freedom of a great Familiarity, or by the Privilege of certain Publick Days, such as the First of *January*, or the Birth-Day of the Patron; for then, he gave himself up to receive the Compliments of All, that came. Their Feasts and Entertainments had likewise their settled Laws and Regulations, which are sufficiently known, and would be too tedious to enumerate. When any One had the Honour of Treating a Grandee, the choice of the Guests was always left to Him; and they were invited by the Host, in his Name. On the other Hand, if you were invited to his Table, you came in your Habit of Ceremony. The Rule of Civility consisted, not in offering to take the Lowest Place, but in going to the Seat allotted for you by the Master of the House. There was a Carver always to cut up the Dishes, and to help the Guests; which was often performed to the Sound of Instruments.

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There

There was no coming at Employments, but by the Suffrages of the People; which made the Ambitious Great Men very affable. They, who stood for Places, were obliged to caress the Meanest Citizen. The Candidates, when they had first received with Smiles all, who came to Compliment them in the Morning, went through the City to canvass Votes, dressed in White, and attended by their Relations, their Friends and their Clients. The Principal Magistrates, who interested themselves for a Candidate, went his Rounds with him, and recommended him to the People; while He (with a Prompter at his Elbow) saluted every one by his Name, and embraced those he happened to meet in his Walks.

In the Publick Places of Rendezvous, the Citizens practised upon each other the Civility of Embracing and Kissing: And generally meant as little, as We do, by those Cordialities. This Method of Caressing, which was the Ordinary Manner of Salutation, grew to be such a Nuisance, through the Number of unfavoury hearty Fellows, who disgusted the Fine Gentlemen with a Close Hug, that *Tiberius* was at last obliged, in Defence of the Beaus, to abolish it by an Edict. But in all
 Proba-

Probability, It was not long observed; since *Martial* complains of this Polite Grievance.

Notwithstanding what has been said, I must observe, to the Honour of the *Romans*, that they gave the same Respect to Age as they paid to Quality, and never refused a due Reverence to Grey Hairs. Their Modesty likewise with Regard to their nearest Relations was so great, that a Father, or Father in Law, was never seen to bathe with a Son, or a Son in Law.

From this General View of the Civilities and Ceremonies practised in a very populous City, near Two Thousand Years ago, my Readers will see, that if a Degenerate Polite *Roman* were to rise and appear in *London*, his Behaviour would not seem awkward to us; and that he might, without enquiring into our Customs, either get a Place at Court, or make as good an Interest to serve in Parliament for *London* or *Westminster*, as any of the Present Representatives. What I have to observe farther to my worthy Countreymen (as a Moral to the Whole) is, That this Brave People, who, while they preserved their Home-bred Simplicity, gave Laws to Mankind, did not long maintain their Greatness, their


Vertue, nor their Liberties, after they became so excessively Complaisant and Well-Bred.



N^o 26. *Friday, June 20. 1718.*

Dissentientium inter se reprehensiones non sunt vituperandæ: Maledicta, contumelia, tum iracundia contentiones, concertationesque in disputando pertinaces, indigna philosophia mihi videri solent.

CICER. de Fin. bon. & mal.

 N my Tenth Discourse, the Love of Truth in General is recommended, as highly becoming the Dignity of Man, and as absolutely necessary to the Welfare of Society: In the Fourteenth, this Doctrine is again inculcated, and more Particularly explained: And in the Sixteenth, I have subjoyned some Reflections to incite the Men of Scholarship and Capacity to traffick altogether in Truths; and never to vend Falshoods of any Kind to the Vulgar.

gar. Before I proceed farther in this Distinct Set of Lectures, it will be very proper to give the Learned (whether Writers or Readers) some advice with Reference to Controversial Books and Pamphlets; since they alone have contributed more to obstruct the Progress of Truth, than all the other Volumes, which the Labour of the Press has brought into the World.

When a Person of an uncommon Freedom of Thought has, in the Integrity of his Heart, taken up his Pen either to restore an Exploded Truth, or to bring a New one to Light; Numbers of a Self-interested Reason have, with a profligate Zeal, used every ungenerous Artifice to frustrate his Endeavours, and to justify Falshoods. Therefore, that this shameful Practice (which brings so great a Disgrace upon Learning) may for the Future meet with some Discouragement, at least in a Protestant Nation, I shall throw together a few plain Observations to enable every Candid Reader to judge, whether a Controversialist gives Fair Play to Truth; and whether he behaves himself in the Lists of Reason as a *Free-Thinker*, or as a *Libertine*. This may probably put our Skirmishers, who have any Sense of Modesty, more upon their Guard, and

make them more Frugal of their Reputation ; since the Considerations I have to offer upon this Occasion, shall be only the Result of Common Sense, in order to preserve Common Decency ; and may therefore be received as the Standing Rules of Controversy, never to be dispensed with upon any Pretence whatsoever.

I must premise, That the Design of the following Remarks is not to teach the Art of Reasoning ; no more than the settled Laws of Combat teach the Skill of Duelling. The Man, who shall engage Another with his Pen or his Sword, is presupposed, in one Case to be a sound Logician, and in the other an expert Fencer : If it happens otherwise, and he is foiled in the Conflict, he must blame his own Rashness for entering upon an Undertaking, to which his Abilities were not equal. But since, in the Debates of either Kind, it is less Shameful by far to lose the Victory Fairly, than to gain it by Foul-Play, let me recommend the following Reflections to every Man, who desires to acquit himself like a Person of Honour and Equity in Pen-Chivalry.

1. Every

1. Every Man bred to Letters should behave himself at least as much like a Gentleman, in his Disputes, as a Man bred to Arms, in his Quarrels. Indeed the Scholar should be more scrupulous than the Cavalier, of forfeiting his Honour; since a Pen outrageously managed, is more pernicious than a Sword; in as much as the Happiness of Mankind is more deeply interested in the Preservation of Truth, than in the Safety of any Private Person.

2. There may be some Allowances made for the Extravagant Sallies of a sudden Quarrel; whereas it is not reasonable to make any for persisting in a rash Controversy. The one often begins and ends in an Instant, while the Blood is in a Ferment and the Decision admits of no Delay: The other cannot be executed to any purpose, but with Leisure, and Thought, and much Recollection. The Controversialist, who lets a Succession of Suns go down upon his Anger, and suffers his Passion to over-rule his Reason for Days, Weeks, and perhaps Months, (not to say Years) together, is as unfit a Member of Society, as if he were in a State of habitual Madness; or in a worse Tempest of Mind; which, in-

stead of Compassion, merits the Detestation of all Good Men.

3. Whoever undertakes to write against another, ought to be very cautious how he discovers any Malice, or other Prepossession, towards his Opponent; since his Arguments, after such a Discovery, will become as suspected to an Equitable Reader, as his Evidence against the same Person would be, in a Court of Justice.

4. The working up of Personal Reflections with the Matter in Debate is as unfair a Stratagem, as it would be to fight with an envenomed Weapon against an Enemy, who scorns so base an Advantage. Let Personal Reproaches (especially if unprovoked) be never so True, they are inconsistent, in fair Reasoning, with the Laws of Honour; and if False, they cannot be stigmatized by too black a Name.

5. To change an Authour's Words, and palm others of a different Import upon Him and the Readers; or to falsify the Context by Adding, Omitting, Displacing even a Syllable, or by disjoining the Sentence; all these, or any other such Slights of the Pen, are like the Conveyances of a Jugler, a Scholastick Legerdemain; and whoever is guilty of
them,

them, He should be marked for a Common Cheat.

6. To charge a Writer with odious Consequences and prejudicial Implications, which are not necessarily deducible from his Propositions, is a Crime of the same heinous Nature with That of Bearing False Witness.

7. To load an Antagonist with invidious Names of any kind, till it be first evidently proved, that in Propriety of Speech They belong to the Doctrine he maintains, is like prejudicing the Court in order to hinder a fair Tryal, and pervert an equitable Judgment. Therefore the Nick-Names of *Atheist*, *Deist*, *Socinian*, *Republican*, &c. without previous fair Proofs, must be looked upon as the *Billingsgate* of Controversy, made use of to run down Innocence and Truth.

8. Artfully to elude the Question in Dispute, by drawing off the Reader's Attention to Foreign Enquiries, or by perplexing the Argument with frivolous Subtilities and impertinent Digressions, which it would be Endless as well as Needless to answer ; this Practice (used with too frequent Success) manifests the same wicked Disposition, as appears in vexing an Honest Man with a tedious Lawsuit, by involving him in the Quirks and Intrica-

tricacies of Litigation, to defeat a just Title. It is a mean tricking, Attorney-like Dexterity, in managing a Controversy.

9. The Controversialists, who have been most elaborate in puzzling the Truth, and putting a Gloss upon Errours and Absurdities, have for the most part not wanted Acuteness of Understanding, but Integrity of Heart; and there appears a great deal more of Malice than Ignorance in their indirect Reasonings. Neither is it a difficult Matter (with the utmost Candour) to discern whether a Polemical Pamphleteer is (in our blunt Phrase) most *Knave* or *Fool*; by attending to the following plain Directions. Has he a common Perspicuity and Propriety of Style? A competent Share of Wit and Imagination? Does he reason Consequentially upon False Principles? Can he make the Most of a weak Argument? Does he discover a sufficient Stock of Reading and Languages to enable him to comprehend the Controverted Subject? Does he apply artfully to the Passions and Favourite Prejudices of the People? If so, depend upon it, (let him say what he will of his Sincerity) that his Errours are not Mistakes; but the Result of Choice and mature Prevarication.

10. To

10. To sum up All ; The ascertaining of Truth is the Righteous End of Controversy : And he, that engages in a Dispute from any other Motive, will seldom fail to carry It on with great Indecency and shameful Artifices. Neither is Truth it self defended by Sophistical Arguments with better Success, than a solid Structure is raised upon a sandy Foundation. Nor does Victory any more justify a Debate, than Conquest sanctifies a War. Fair Controversy calls in no Forreign Aids to assist the Force of Reason ; and differs more particularly from every other sort of Warfare in This, that it allows of no Stratagems.

The Free-Thinker hopes, the Disputes, which shall hereafter come under the Press, will be conducted according to the decent Restrictions contained in these general Observations : For which reason They are humbly recommended to all Scholars, to be framed and hung up in their Studies, that they may be continually reminded to keep within due Bounds when they write, and to judge impartially when They read, Controversial Discourses and Advertisements. And since the most irregular Contentions are generally about Religion and Politicks ; It is farther proposed, for the Preservation of Truth and
Good

Good Manners, That the Offenders against these Rules be posted upon Church-Doors in the First Case; and upon the Walls round the Court of Requests and the Lobbies of Both Houses of Parliament, in the Latter Case.

Men of a Liberal Education should scorn to be outdone in Gallantry by the Prize-Fighters. Their Challenges are conceived in the most civil Language; and the Tryal of Skill is performed for the most part without Enmity, though with great Spirit. Upon this Account a pleasant young Fellow would have me recommended to Controversialists this short Form of advertizing their Works, some time before-hand.


Whereas B. H. an approved Master in the Noble Science of Reasoning, has in a late Discourse affirmed, That Men are but Men; I A. S. will not fail to reply in Print, with all convenient speed, to this Bold Asserter; desiring from the Candid Readers only a clear Judgment, with strict Attention, and from Him no Favour.





N^o 27. Monday, June 23. 1718.

*Si te laus allicere ad recte faciendum non potest,
ne metus quidem à sœdissimis factis potest arvocare.*
CICER. Philip.

HOEVER undertakes to Think Freely, must Think Slowly ; or he will often *make more Haste than Good Speed*. Precipitation is commendable only in a Courier, or a Running-Footman ; who are required no more to embarrass Themselves with Thought, than a *Rein-Decr*. The true Philosopher must always proceed with a sober Pace ; well knowing the Paths he treads are full of Errours ; a great many of which lie so deeply concealed, that he cannot take one Step forward securely, without the utmost Caution and Diffidence. This is the Reason, why this Paper appears but Twice in the Week ; and is a just Excuse to my friendly and ingenious Correspondents, who, upon this Consideration, will not think them-

themselves neglected, because many of their Letters do not come under the Press, and because the Few, which are printed, are often so long deferred. Nevertheless, with a little Attention, they will have the Satisfaction, from time to time, to discern, that I frequently weave their Hints and Notions into my Essays, as they fall in with my Subject; and that they help to forward the Work of Free-Thinking. I range through their Performances, as a Bee does through a Field of Flowers: I extract the Sweets, and dispose of them into my Store-Book, that I may fetch them out upon proper Occasions: Thus what I gathered in *March* or *April*, may perhaps not serve me before *January*. True Wit and Good Sense will bear Keeping; and can be Spoiled only by making Use of them Improperly, or out of Season.

Having thus satisfied my Friends in one Particular; it will be proper I should say something to the Publick, with Reference to Another; in which I have been perhaps too sparing, though some may think me too lavish. The *Free-Thinker* receives a great many Letters, some of which are Congratulatory, others Panegyrical, and several only Prefaced with Praises and Compliments, to encourage him in his Undertaking. After mature Deliberation upon
or

on so delicate a Point, he is of Opinion, it would be a Wrong done to the Cause of Truth and Vertue, if he should scruple sometimes to publish Epistles of this Nature, and wholly stifle the generous Commendations, which are addressed to him, not for his own Sake (he knows very well) but out of a Zeal for the unprejudiced Principles of Thought and Action, he endeavours to implant in the Hearts of his Fellow-Subjects. It is fit Mankind should be apprised, that the Age we live in is not wholly destitute of Manly refined Spirits, and that Reason is still countenanced by some. The Knowledge of this, will be apt to raise up more Friends to Truth, and multiply their Numbers in Time, so as to make Wisdom Fashionable. As for the *Free-Thinker* himself, he is not to be thought of: He is a *Fairy-Philosopher*, as has been hinted already; He is No Body; He is Every Body, who in any wise promotes, or even approves the Undertaking in Hand. It is not a Labour to be Vain of; nor a Project, if duly executed, that is like to be rewarded in this World. Not that an Honest Man should be insensible to Praise arising from vertuous Actions; though he is to disregard Censure upon that Score. This plain artless Apology will be received
by

by the Men of Candour and Ingenuity; and Time may convince Persons of a contrary Temper, of the Impartiality of the *Free-Thinker's* Conduct in this Particular.

Mr. FREE-THINKER, May 22. 1718.

‘ SINCE you have gloriously espoused
 ‘ the Cause of Free-Thinking, it is but
 ‘ just, you should have the Praise, which is
 ‘ due to your Integrity and Boldness, in open-
 ‘ ly appearing the Friend of Mankind; for
 ‘ such must every Writer be, who contends
 ‘ for an Honest Freedom of Thought. You
 ‘ must expect to meet with Discouragements
 ‘ in this Undertaking; but I am perswaded,
 ‘ you are well fortify’d with Philosophy to
 ‘ bear the Attacks of Those, who would en-
 ‘ slave their Fellow-Creatures in the most
 ‘ cruel Manner, by Fettering their Reason.
 ‘ You may depend upon the Assistance of all
 ‘ generous Minds, who will naturally be fired
 ‘ with a Desire of supporting such an Enter-
 ‘ prize. Take Courage therefore, and do not
 ‘ faint in so noble a Design, which is so preg-
 ‘ nant in Matter, and so productive of true
 ‘ Applause.

‘ I have several Times purposed to begin a
 ‘ Correspondence with you, and have as often
 desis-

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‘ desisted, afraid of a Repulse. Having at last,
‘ from the Candour, which shines through
‘ your Philosophy, overcome my Fears, I send
‘ you a Morning Reflection; and if any thing
‘ in it can furnish out a Hint, worthy your
‘ Consideration, it will encourage me to farther Attempts.

‘ In my Compass of Observation, nothing
‘ has been of greater Prejudice to a manly
‘ Freedom of Thought, than a slavish Compliance with the Opinions of Men, who are
‘ Richer, or Greater than our selves. Advancement in Fortune seldom improves the
‘ Understanding; and, generally speaking,
‘ Learning sinks in most Men, in Proportion
‘ as Wealth and Dignity rises. The Pompousness of the Courtier’s Title, and the Heaviness of the Citizen’s Purse, do neither of
‘ them imply a Superiority of Reason and Judgment. If the Expression may be allowed, I think nothing is more absurd, than the
‘ Measuring of Men, as it were by the Acre, and Weighing Them by the Pound; or
‘ judging of a Person of Quality’s Parts by the
‘ Brightness of his Star.

‘ The far greater Part of the Polite World
‘ is composed of Patrons and Clients: And
‘ till the Latter can be perswaded to Think

‘ for Themselves, in their State of Depend-
 ‘ cy, we shall have too much Reason to La-
 ‘ ment the Scarcity of Free-Thinking. This
 ‘ Epidemical Evil falls properly under your
 ‘ Notice; and the Redress of this Grievance
 ‘ would very much tend to the Success of
 ‘ your Labours.

I am, S I R,

Your very humble Servant,

PHILELEUTHERUS HERTFORDIENSIS.

BY this little Sample of Thought, one may see, this *Hertfordshire* Gentleman has an elegant, free Disposition of Mind; and can employ his Leisure in the Countrey to very good Purpose. He has in few Words set a prevailing Absurdity in a clear Light. To enforce his Observation yet farther, I shall send him (in Return) the Reflections, which occur to me in perusing his Letter, that my Readers may, at the same time be fully cautioned against the Prejudice, he has pointed out.

The Persons, who fall into this Errour of giving up their Judgment to such as are distinguished by the Acquisitions, or the Inheritance, of Titles and Riches, may be separated into
 Two

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Two Classes. The First consists of *Sycophants*; Men, who have a Hawk's Eye at a Coxcomb, and prey upon his Stupidity, by a seemingly entire Resignation of their Understandings to his Ignorance. There is little or no Hope of reclaiming these Prostitutes, who have a Sense of Every Thing, but Shame. The Second Class, not so numerous as the Former, is made up of *Simpletons*; Men, who are afraid to Reason without Ceremony, and to assert the Privileges of a Liberal Education. These are Persons not of corrupt Hearts, but dastardly Spirits; and may recover a Firmness of Mind by the Cordials scattered through these Papers. Let them accustom themselves, in the mean time, when they hear a Great Man Talk, or see him Act, to reflect with themselves, how they should approve of the same Speech or Proceeding in an Equal, or an Inferiour; and by Degrees they will begin to think, Themselves not such contemptible Creatures in Narrow Circumstances; and several Grandees, no Prodigies in the Affluence of Fortune. To cheer up these Men of vicious Humility, a little, for the Present; I shall conclude with an elaborate short Piece of Eloquence, which was address'd by a Dry Joker to a very Rich Alderman, whose Extraordina-

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ry Talents lay all in his Coffers: *When I contemplate your Wealth, Sir William, (said the Oratour) I admire your Understanding; and when I consider your Understanding, I am astonished at your Wealth!*



N^o 28. *Friday, June 27. 1718.*

Quo teneam vultus mutantem Protea nodo.

HOR.

MONDAY last concluded my First Quarter's Lectures of *Common-Sense*; in which I have endeavoured to Reason Freely without Licentiousness, and Boldly without Arrogance. But I have fallen into such a Run of Serious Thinking of Late, that I begin to be apprehensive of loosing that Freedom of Temper, which distinguishes a Sociable Philosopher from a Gynick. This put me upon casting about for some uncommon Amusement (of which this Town is seldom destitute) to soften

ten the Severity of my Studies, as well as to relax the Attention of my Disciples, with a little inoffensive Levity. At last I be-thought my self of making a Visit to *Don Sanchio Fernando*, the *Bold Grimace Spaniard*. I gave Half a Crown to his Master of the Ceremonies ; and, when I was seated, the *Don* treated me with as many exquisite Faces, as would have cost me Four times the Money at a Print-Shop: To These he threw me in Three Songs, accompanied with his Guittar, and such Convulsions of the Mouth and Writhings of the Neck, as far exceeded any of those, which the Late *Signor Valen-tini* undertook to exhibit, at an exorbitant Price, in the *Hay-Market*.

I requested the Favour of having a little Conversation with his Favourite *Jackanapes*: But, he gravely told me; his Taylor had brought him Home a new Suit of Clothes, just before I came in; and that he was invited to drink Tea with a Milliner in the Neighbourhood, who Starches his Ruffs: Though I am since informed, This was but a Civil Copy of his Countenance; That, in Reality, the *Don* had killed him out-right with his Inhumane Faces; and that Poor Pug died of Grief and Ambition, since he came into *Fleet-*

street, because he was not able to mimic half his Master's Wry-Mouths. Nevertheless, my Curiosity was very well entertained by this famous *Andalusian*: For, though he is a Person of a good regular *Spanish* Countenance, when he gives himself no Airs; yet he has such a surprizing Command of his Features, upon Occasion, that his Grimaces are all of a most engaging Deformity.

There has indeed been Publick Encouragement given, within a few Years, to improve the *Art of Grinning*, in *Great-Britain*: But, Experience has convinced the Patrons of this Refinement, that there is so much of the *Northern* Stiffness and Inflexibility in the Muscles of a True *Briton's* Face, that he will never be able to arrive at any Excellency, beyond the *Broad Grin*. Let the Judges, who have decided Prizes in the Countrey, but impartially compare the Attempts, they have seen, with the Performances of the *Bold Spaniard*; and, if not blinded by a National Prejudice to Strangers, they must at once despair of ever seeing their Countreymen rival the peculiar Genius of this Foreigner; or, so much as faintly imitate the sublime Horrors of his Countenance. The Motions of all his Features are so excentrick, and the Shiftings of his
Face

Face are performed with such Ease and Velocity, that he might pass, upon the Credulous, for a Phantome or Goblin. In a Word, the Variations of his Countenance are so new, and so extravagant at the same Time, that he would excite Laughter in the most splenetick Man, and extort a Shriek from the boldest Female, at every Transformation. For which Reason, I can indulge none of the Timid Sex, that are my Disciples, in the Liberty of going to see him; excepting the superannuated Virgins.

Had this *Virtuoso* flourished in the Days of *Ovid*, and fallen under the Observation of a Poet so full of Invention, he would have furnished him with as many Changes of the Human Figure, as might have lengthened his *Metamorphoses* into a Book beyond the Present Volume. But, it may be a Question, whether any Man, excepting a Modern *Spaniard*, could attain to such a monstrous Mutability of Looks. The Natives of *Spain* are trained up from their Infancy to talk (as it were) with their Features: They begin to cut Faces in their Nurses Laps; and as they grow up, their Ideas flash in their Looks, before they break out into Words; so that with Them a Wink, a Grimace, or a Shrug,

to the *Wife*, is sufficient; and their *Laconick* Speech is made Eloquent by Signs and Tokens. I remember to have observed once, on Board an *English* Packet-Boat, a silent scolding Match between two *Spanish* Women; in which all the angry, reproachful, and bitter Indications of the Soul were expressed in so emphatical a manner, that my Eyes were as much offended with their scurrilous Looks, as my Ears were ever wounded with the clamorous Outrages of *Billingsgate*. This made me wish, some sober *Spaniard* would publish a small Treatise, for the use of his Countrey-women, under the Title of *The Government of the Face*.

To return to *Sanchio Fernando*, whose Excellency consists in a compleat Abuse of the Visage: After he had exhibited to me the various Appearances of his Aspect, by Lolling out and Doubling his Tongue, Dilating his Throat, Distorting his Jaws, sinking Furrows through all his Lineaments, Displacing his Brows either separately or jointly, Rolling and Cross-glancing his Eyes, Sharpening his Countenance, Widening and Contracting his Nostrils, Modifying his Mouth into a Square and a Triangle, with other more minute Deformities; when, I say, he had run through all his

his

his Face-Postures; he entertained me with an Account, how he used to puzzle the Physiognomists, and confound all their Rules; by Lengthening and Shortening the Lines, the Muscles, and the Features, in which they pretend to read the Destinies of Men; inso-much that he has, at different times, mis-led the Cunningest Observers to pronounce Twenty contradictory Predictions upon him.

When I had considered the Man's Accomplishments, and observed, that he had a Changeable Voice, as well as an unstable Countenance, and that he could imitate uncouth Sounds; I told him, he would make an admirable *Demoniack*; and that, if he went to *Rome*, and would hire out his Face to the Priests for a Church-Shew, and only suffer Himself to be Exorcized twice a Week, they would make him a handsome Allowance for Life: That they would cast a Legion of Devils out of him, one by one, to the great Edification of the People, and the Emolument of the Priesthood. This Proposal will seem very extravagant to such of my Protestant Readers, as have not travelled into Popish Countreys, and had an Opportunity of seeing the Conjurations practiced by the Infallible Juglers of the Church of *Rome*.

In

In the mean time, *Sanchio* finds good Encouragement in this City ; and hopes to make his Fortune by his Face, without addressing himself to the Ladies. He sells Grimaces to as many People as a Courtier sells his smooth Looks, and at a much Cheaper Rate, though to as little Advantage to the Purchaser. But the *Don* must be acknowledged more Polite and generous than the Man in Office ; since the One is only Liberal of his Frowns, and the Other will Smile upon any Man, Gratis.





N^o 29. *Monday, June 30. 1718.*

Multi mortales, dediti ventri atque somno, indocti, incultique, vitam sicut peregrinantes transferre; quibus profecto, contra naturam, corpus voluptati, anima oneri fuit. Eorum ego vitam mortemque juxta astumo; quoniam de utraque filetur.

SALEUST.

To the *FREE-THINKER.*

S I R,

May 27. 1718.



A M a young Gentleman, sent
 ' up to Town for Education. My
 ' Father has ever been not only
 ' very indulgent, but liberal, in
 ' procuring me all the opportunities of Know-
 ' ledge, the Countrey could afford. When I
 ' took my leave of him, He enjoyned me
 ' (with his Blessing) to study so to accom-
 ' plish my self, that I might be a Credit to
 ' my Name, and keep up the Reputation of
 ' Worth

' Worth and Integrity, which our Family has
 ' been distinguished by, for many Generations.
 ' You may imagine, This made no slight Impres-
 ' sion upon me : And the Desire, I had to an-
 ' swer the Expectations of my Father, raised
 ' in me an Ambition to imitate the best Ex-
 ' amples amongst so great a Concourse of
 ' Gentlemen. Therefore my Heart bounded
 ' within me, as often as I heard (in almost
 ' every Company) so much Talk of *Persons*
 ' of *Consequence*. I immediately fancied, I
 ' had nothing to do, but to get my self in-
 ' troduced into their Acquaintance, in order to
 ' learn every Thing, requisite to accomplish a
 ' worthy Gentleman.

' But upon a little Observation and En-
 ' quiry, to my great Surprise, I found, that
 ' the Town-Language was the very Reverse
 ' to mine; and that my Countrey Notions of
 ' a *Person of Consequence* were mere Romance,
 ' in *London*. This, it seems, is a Character
 ' assumed Here by such only, as have the
 ' Modish Pretensions to it; a Glaring Equi-
 ' page, a Singularity in Dress, a Taste for
 ' the very refined Diversions of the Park,
 ' the Gardens, the Assemblies, the Opera's,
 ' and the Masquerades; and, with all this,
 ' a sufficient Stock of Vanity, to laugh at
 ' and

‘and despise the Men of Real Merit. I
 ‘soon began to reflect with my self, that
 ‘the Women might indeed be allowed to
 ‘please themselves a little with Trifling
 ‘Amusements; but, that it is unpardonable
 ‘in a Man to portion out his whole Time
 ‘so insignificantly, and value himself upon
 ‘his Idleness. If therefore, you, Sir, would
 ‘be so kind as to let us young Gentlemen
 ‘know, what it is to be truly a Person of
 ‘Consequence, you would do a Service to the
 ‘Present Age, and, at the same time, both In-
 ‘struct and Oblige

PHILARETES.

THIS Letter shews how differently a Youth
 educated in the Countrey thinks, from One
 bred within the Air of St. *James’s*, or the
 City. How ingenious and manly is the Re-
 flection made by *Philaretes*! This Town is
 indeed a meer Wilderness of Men; and not
 a Regular Plantation: Which they, who have
 never lived out of It, cannot so well discern.
 It is like a vast Thicket, choaked up with
 Thorns and Briars, Shrubs and Underwood;
 but scanty in Good Timber, and *Trees of Con-*
sequence.

There

There is an elegant Description in *Job* of a *Man of Consequence*; which I recommend to the Consideration of the Youth of Quality and Fashion, to inspire them with Sentiments suitable to their Birth and Fortune: *When I went out to the Gate through the City, when I prepared my Seat in the Street: The Young Men saw me and hid themselves; and the Aged arose and stood up: The Princes refrained talking, and laid their Hand on their Mouth. When the Ear heard me, then it blessed me; and when the Eye saw me, it gave Witness to me, &c.* Without this Personal Worth and Inherent Sublimity of Character, notwithstanding the Gilt Chariot, and the Group of Footmen behind, the spruce Figure within is but an Idol; He is not to be named amongst the Persons of Consequence: He is One of the numerous Tribe of *The Insignificant*s; and, if he should happen to be indisposed, his Valet or his Butler may supply his Place at the Ring in *Hyde-Park*, during the whole Season.

The *Insignificant*s, properly speaking, are the Multitude of Fine Gentlemen, who are of no use to Society, nor of the least Assistance to their Friends and Acquaintance. It is the same Thing to the Nation, whether They be Asleep or Awake; Alive or Dead;
since

since they are never so much as mentioned by the sensible Part of Mankind, except it be with Contempt. He, on the other Hand, is properly a *Man of Consequence*, whose *Vertue* and *Wisdom* render him conspicuous; who is in every Respect equal to his Rank, and fills the Post allotted to him with Dignity, and such Abilities, as make his Life a Blessing, and his Death a Misfortune to his Countrey. No Man is a Person of Consequence, whose Place can be supplied as well by the First Man, that comes to Hand: Thus, if *Trinobantus* were to be removed, the Interests of Religion would not suffer any more, than the State is prejudiced by the displacing of *Count Clinquant*. These are Men of no Energy; and may be compared to Synonymous Words, in which there is no Choice, as when one is not preferable to another in filling up the Period.

A Compleat List of the Men of Consequence, now inhabiting This Island, would make but a very scanty Muster-Roll; notwithstanding the Number of High Stations and Preferments, Civil and Ecclesiastical, is so ample: So that, if the young Men do not qualify themselves apace, *the Insignificants* will, in a few Years more, grow considerable
 enough

enough to overthrow, not only the small Remnant of Wise Men, but even Themselves. The Weekly-Bills furnish out their usual Quota of Mortality; and yet the Name of a Man of Consequence is hardly to be found in them, in the Space of Five Years. The Race of the Giants in Understanding and Vertue is almost extinct; and the Dwarfs in Knowledge multiply: the Growth of these Pigmy-Wits amongst the Learned Professions, may be attributed chiefly to the great Neglect of solid, laborious Studies; while they feed upon the Mushroom Diet of Pamphlets.

About Three Years ago the Nation suffered a heavy Loss in the Death of some Persons of more than ordinary Consequence; which has very much thinned the small surviving Band of Patriots. The following Verses were the sudden Overflowings of a Gentleman's Heart, who was no Stranger to the shining Vertues of One of those Worthies, whose Memories are still dear to such as know the inestimable Value of a Free Government.

To

To the Memory of the Rt. Hon. the
late Earl of HALIFAX.

*W*Eeping o'er thy Sacred Urn,
Ever shall the Muses mourn :
Sadly shall their Numbers flow,
Ever elegant in Woe.

Thousands, nobly born, shall die ;
Thousands in Oblivion lie :
Names, that leave no Trace behind ;
Like the Clouds before the Wind,
When the dusky Shadows pass,
Lightly fleeting o'er the Grass.

But, O HALIFAX, Thy Name
Shall through Ages rise in Fame.
Sweet Remembrance shalt Thou find ;
Sweet in every noble Mind.






N^o 30. *Friday, July 4. 1718.*

*Beware what Spirit rages in your Breast :
For Ten Inspir'd, Ten Thousand are possess'd.*

ROSCOM.

 *HE Free-Thinker* has, upon his setting out, declared himself to be disengaged from Party-Prejudices : And he hopes, he has hitherto given no Occasion to the Lovers of Truth to suspect the Impartiality of his Conduct. He is very sensible, that the Generality of his more serious Lectures will be tacitly disapproved by Many ; and can only regret, that there are Men so Disingenuous, as to dislike what they cannot, with Reason, contradict. Notwithstanding the Divisions and Subdivisions, by which my Countreymen have agreed to Canton out themselves, I shall always industriously avoid the Common Names of Contention, and choose to consider my Compatriots (and all Mankind) under Two very General

neral Heads, which imply no narrow Views, nor any Mark of Distinction inconsistent with Equity and Good Nature. Not to keep my Reader in suspense, my Division of Men is into *The Reasonable*, and *The Unreasonable*: And when I blame, or commend, any particular Persons; when I approve, or disapprove of, any Set or Combination of People; it will be, only so far as they fall under the One or the Other of these Two Comprehensive Distinctions. This main Division settled, I shall take a particular Care, never to rank any of my Fellow Subjects in the wrong Class; but to sort them according to their Merits, and the Decision of *Common Sense*.

I enter this Preface upon the Books of the *Free-Thinker*, as his *Protestation* against all such as may be apt to calumniate him for a *Party-Writer*, while he contends only for Truth and Sound Sense in Topicks of Religion and Government. And I have done it more particularly upon This Day, because the Subject, I am going upon, will undoubtedly offend a great Number of *The Unreasonable*; whose Zeal (like a glowing Plate of Iron thrown into Water) is never more outrageous, than when any one attempts to quench it with the Sobriety of Reason.

AMONGST the notorious Abuses of Reason, and Religion, *Fanaticism* is perhaps the most flagrant of any, as well as the most pernicious to Society. It is a Composition of Superstition and Enthusiasm; and, when suffered to gather Strength, by spreading its Contagion through a Multitude, it makes Havock in a Nation, like a Fire, drove by the Wind through a rich Harvest of Corn. It overbears all Order and Government, all Vertue and Sound Religion: Since they, who are thoroughly possess'd with it, act with the same Intrepidity, and with much greater Fury, than the most Heroick Spirits exert, when they call up all their Resolution and Manhood in Defence of what is most Dear and Sacred to the sober Part of Mankind.

Fanaticism is an Evil of as early a Date as any other Mischief of a Publick Concern; and the Historians, in all Ages, give some remarkable Instances of its fatal Consequences. To go no farther back than the Times of the *Roman* Common-Wealth; *Florus*, in his Third Book, gives a short Account of *Eunus*, a *Fanatick*, who excited above Sixty Thousand Men (most of them Slaves) to take up Arms; and, by the Spirit of Delusion put the *Roman* People to the Trouble and Expence

pence of a Bloody War. It would be endless, as well as needless, to produce Examples of this Wickedness after the Establishment of Christianity in the World; since most of my Disciples will be able to recollect for themselves some memorable Disorders, occasioned by the Fanaticks, both Abroad and at Home. Therefore, instead of enumerating the various Enormities transacted by Visionaries, I shall point out their distinguishing Marks, in order to prevent future Misapplications of the reproachful Name of Fanaticism, and to set Honest Minds upon their Guard against so specious a Mischief.

Fanaticism, to a Man of an extensive, unprejudiced Thought, implies an uncommon Pretence to Religion and Sanctity, and sometimes Inspiration it self, together with an evident Mixture of Madness or Infatuation, accompanied for the most part with a Restlessness and Turbulency of Spirit, which is inconsistent with the Peace of Society, and any settled Form of Government. The True Fanatick is always most earnest about some palpable Superstition, which is not only no Part of Sound Religion, but even destructive of it: He contends with Vehemence for Opinions notoriously absurd; and cannot live

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in any Degree of Charity with such as differ from him : His Religious System is chequered with Contradictions : He is hurried on by the Impetuosity of his Zeal to break through all Regards of the most sacred Importance, that seem to thwart his extravagant Schemes, never considering the Lawfulness, the Expediency, nor the Wisdom, of the Means he uses ; nor attending to the Mischiefs or fatal Consequences, that manifestly threaten either Himself, or Numbers of People, or even whole States and Kingdoms.

Having specified the Principal Tokens of Fanaticism ; I must observe, that It is a very catching Evil, and spreads its Infection apace through weak Minds ; more especially amongst the Inferiour People, who are eager to lay hold of any Opportunity to make Themselves Considerable, and to treat their Superiours with Contempt. Another Peculiarity of this Delusion is, that the most Impious, as well as the most Ridiculous, Notions will be received with Veneration by Persons of a Fanatical Disposition. There was a Sect of Fanaticks (for Instance) called *Adamites*, who took a Fancy to be Godly and Naked, in Imitation of our First Parents in their State of Innocency. Their Congregations were held

held in a warm Stove; they put off their Clothes at the Door; and the Men and Women, the Priest not excepted, sat promiscuously upon Benches raised one above another, without the least Covering: When their Devotions were ended, they dressed, and went to their Houses in the Sinfulness of worldly Garments.

How simple and inoffensive soever the Phrenzy of some Fanaticks may be in the Infancy of their Religion; yet when their Persuasion begins to prevail amongst the Multitude, and Profelytes flock in daily to them; it generally happens, that cunning and ambitious Men mix in their Assemblies, and lead the Poor Ignorants, by Degrees, into Projects for modelling the Laws and the Government, according to their own wild Fancies; the first Step to which is by teaching them to question the Authority of the Civil Magistrate. So that, notwithstanding their outward Pretensions to Grace, their concealed Intention is Dominion, in the End.

From what has been said, a Free-Thinker will conclude, that the Denomination of *Fanaticism* (though the Vulgar have been taught otherwise) is by no means applicable to People of any Communion, who live so-

berly within an orderly Regulation, and in a due Obedience to the Laws of their Country. Men may degenerate into Fanaticks under any Form of Church-Discipline, as well as they may become Slaves under the shew of any Constitution of Civil Government : As well under the Appearance of a Commonwealth, as under Monarchy. In as much as the Members of any Church approach the Religious Phrenzy particularized above, in so much do they discolour their Devotion with Fanaticism. For this Reason, every Honest Man should take good heed, not to engage himself and others more warmly in propagating any Opinion or Practice, than its real Worth and its plain Consequences will justify. It will likewise be proper to remark here, that a well-meaning Person may often set out very innocently with an Ardour for Somewhat no way to be condemned ; and yet by suffering his Zeal to be worked up beyond the Degrees of Moderation, he may be heated into Fanaticism, and made the Tool of Ill-designing, Factious People. Therefore, as the safest General Caution I can give, let me advise all my Fellow-Subjects to consult the Statute-Book, together with their Bible ; for, whosoever reads the Scriptures, and overlooks the Acts
of

of Parliament, will be apt to make but mad Work in the State.

The Truths, I have delivered upon this Subject, are chiefly intended to bring a Considerable Number of *Britons* to a right Sense of their Condition; Men, who are in the Depth of Fanaticism, and yet seem so little apprized of their Errour, that they loudly Reproach their innocent Neighbours with an Extravagance, which in Justice is applicable to Themselves alone: And of This I hope to convince my Readers of common Capacity and common Ingenuity, in the succeeding Paper,





N^o 31. *Monday, July 7. 1718*

——— *Obstinacy's ne'er so stiff,
As when 'tis in a wrong Belief.* HUDIB.



THE Foregoing Paper may be considered as the *Mirroure of Fanaticism*: And I have endeavoured to make this Looking-Glass so Large for the Use of the Publick, that every One may view himself in it, in his full Proportions; and so True, that the Reflection it casts, may neither flatter, nor aggravate, the Deformities of those, who shall be Philosophers enough to consult it. There are some Persons in every Communion of Christians, who, if they approach it nearly in the full Light of Reason, may perhaps discover some little Blemishes of *Fanaticism* in the Complexion of their Religion; which may be easily worn out by the Gentle Application of a few cool Thoughts. But the Persons I more earnestly exhort, for their own Good and the
Quiet

Quiet of their Neighbours, to look into it with Attention, are a considerable Number of the King's Subjects, who have set Themselves up against the Established Church, and the Legal Constitution of the Nation. And, notwithstanding we know them to be surrounded by a Thick Mist of Prejudices, yet I am in hopes the *Mirror* will bear so strongly upon them, that they will see themselves, as they are; in a quite different Shape and Figure to what they imagine. They will be apt from hence, at first, to take it for a *Magical Glass*; while it only represents the Truth of Things, to the Astonishment of such as are not accustomed to Truth. Nevertheless, lest they should wilfully shut their Eyes, and unanimously resolve not to know themselves, I shall paint them out to others for *Compleat Fanaticks*; in which Light (though it be their proper Representation) they have not yet been shewn.

Before I apply what has been laid down in *Friday's* Paper to this Sect of Visionaries, I beg leave to observe; That Fanaticks of most Kinds have usually taken the Advantage of some great Convulsion or Division in the State to broach their Extravagancies; well knowing, that while the Minds of the People are unset-

unsettled, they will the more readily embrace any New Opinions; and that the Civil Magistrate is in such a Juncture diverted, by more weighty Considerations, from attending to their Irregularities. The Revolution therefore, under King *William*, (from which Time we Date the First Folly of these Men) was very favourable to their Designs; and they accordingly found their Account in it. This premised, I proceed to make my Applications; in order to which, I shall be obliged to recapitulate the Principal Marks and Tokens of Fanaticism.

I have said, *Fanaticism implies an uncommon Pretence to Religion and Sanctity, and sometimes Inspiration itself, together with an evident Mixture of Madness or Insatuation, accompanied for the most part with a Restlessness and Turbulency of Spirit, which is inconsistent with the Peace of Society, and any settled Form of Government.*

The Unhappy Men, I am speaking of, will not (I believe) refuse to own, that They pretend to a more than ordinary Share of Religion, of Sanctity, and of Grace: At least we, who read their Writings, and hear their Discourses, can witness to the Truth of This Imputation. They Alone are the small Remnant of *Britons*, who are the Favourites of
the

the Supreme Being; They Alone are his Chosen People; They Alone are the True Christians; They Alone are in the High-Road to Eternal Happiness. And indeed, without this Presumption, it were impossible for them to subsist: It is by vertue of this Pretence to a Sublimated Godliness, that all Fanaticks recommend Themselves to the Ignorant and the Credulous, and multiply the Number of their Profelytes. In this Imposture they do but imitate the Common Quacks and Mountebanks, who thrive, not in Proportion to their Skill, but according to their Extraordinary Talent of Boasting.

I cannot charge Them with laying Claim directly to Inspiration, which is often a main Ingredient in Fanaticism. But, though They may think this Mark of Divine Favour not so proper for their Purpose; yet their Priests assume Another, which is of a higher Nature, and operates more powerfully upon Believers. We read, throughout the Scriptures, of inspired Men, who at the same time did not arrogate to Themselves the absolute Disposal of God's Mercies and Judgments: Whereas the Doctors of this New Church tell us loudly, There is no coming at Salvation, but through their Permission. *Beware of Counterfeits,*

terseits, is (in effect) their Cry to the People: We have a Patent for the Monopoly of Grace; and it is not to be had Pure within this Nation, but from our Hands; unless you Purchase it clandestinely from some of the *Pope's* Emissaries.

That there is a Mixture of Madness or Infatuation in the Schemes of these misguided Wretches is evident, if we only consider, how their *Certain* Hopes have been frustrated these Thirty Years; and how they have been led out of one Folly into another, Month after Month, for so long a Time, by a continual Succession of false Hopes: And yet, they have never had the Wit so much as once to suspect the Deceit. *Solomon* says, *Hope deferred maketh the Heart sick*: But these Nonjuring Fanatics are of so sanguine a Complexion, that repeated Disappointments are a Cordial to their Spirits; and they grow, through Delays, more confident of Success. They never so much as reflect upon the Medley of concurring Incidents, both Abroad and at Home, which are to combine in their Favour; any of which failing, their Chimerical Project (in all Probability) vanishes into Smoak. Besides, their Madness overlooks the Bloodshed and Confusion, it must cost to accomplish their
wicked

wicked Intentions: And after all, in the Upshot, it is not likely they can be Gainers; but highly reasonable to imagine, they Themselves would fall the foremost Sacrifice to their own Infatuation.

That these Zealots are of a Restless and Turbulent Spirit will appear to any By-Stander, who recollects their whole Conduct from the Beginning; though This, indeed, has been more Remarkable since his Majesty's Accession to the Throne: As may be seen by the late Unnatural Rebellion, in which they were so active; by the frequent Riots and Tumults, they have excited through the Nation; by the seditious and treasonable Books, Pamphlets, Sermons and Papers, they and their Friends have published; by their virulent and reviling Speeches against the King, and his Government; and, lastly, by the notorious Evidence of their unwearied Endeavours to engage Forreign Powers to assist their cruel Projects for embroiling their Native Countrey in a Civil War.

I have likewise said, *That the True Fanatick is always most earnest about some palpable Superstition, which is not only no Part of sound Religion, but even destructive of It: He contends with Vehemence for Opinions notoriously absurd;*

absurd, and cannot live in any Degree of Charity with such as differ from him.

Do not the Doctors of these deluded People teach the absolute Necessity of Confession and Sacerdotal Absolution; the uncontrollable Validity of Humane Benedictions and Denunciations; and (not to be tedious in Particulars) even the Use of Prayers for the Dead? And all these manifest Superstitions are (to the Destruction of sound Religion) palmed upon their Disciples for the more refined Doctrines of the Church of *England*! Do they not vehemently contend for absurd Opinions, when they Write, and Preach, and Talk, so warmly for the Exalting of their particular Scheme of Church-Authority, to not only the Over-ruling, but the Subversion, of the Civil Power? As likewise, when they make the Salvation of Mankind, as well as their whole Title to Christianity, depend upon such a Succession of Priests as cannot be proved; and if they had a skillful Church-Herald able to make out the Sacerdotal Pedigree, we should again be at a Loss to know, whether it was the Work of meer Chance, or the Design of Providence.

As to their want of Charity and Common Benevolence towards all their Countreymen,
who


who differ from them; It is an Imputation, which manifests it self daily, both in their Clergy and their Laity. The Writings and Sermons of the one, and the Bitter Language and tumultuary Proceedings of the other, upon all Occasions, give every sober *Englishman* Cause to lament the Phrenzy of their exasperated Tempers. Nay, so exceedingly void of Christian Charity are their Champion-Doctors, that they not only Un-Church all of us, who are not of their Communion, but refuse Quarter even to their old Friends, when they happen to boggle at any of their Extravagancies. My Reader may see Instances of This, in the *Collection of Dr. Hicker's Papers*, where *Mr. Dodwel*, *Bishop Ken*, and others, meet with no Kind Treatment.

Though I have handled this Subject under very General Heads, and with as much Conciseness as is consistent with Perspicuity: yet I find, I shall be obliged to run it out into another Paper, to compleat the Observations, I at first proposed to make upon these Fanatics: For which Reason I require the Patience of my Readers till next *Friday*.



N^o 32. *Friday, July 11. 1718.*

—— *Who so fit for Reign, as Aaron's Race,
If once Dominion they could found in Grace?
These led the Pack; though not of surest Scent,
Yet deepest mouth'd against the Government.
A numerous Host of dreaming Saints succeed,
Of the True, Old Enthusiastick Breed;
'Gainst Form and Order they their Power employ,
Nothing to Build, and All Things to Destroy,
DRYDEN's Absal. and Achit.*

 AM, this Day, to pursue the Imputation, charged upon Many of the King's Subjects, through the remaining Principal Tokens of *Fanaticism*. The Reader is, therefore, desired to recollect, That I have closed the Paragraph, upon which I argue, by saying; *That the Fanatick's Religious System is chequered with Contradictions: He is hurried on by the Impetuosity of his Zeal to break through all Regards of the*
most

most sacred Importance, that seem to thwart his extravagant Schemes; never considering the Lawfulness, the Expediency, nor the Wisdom, of the Means he uses; nor attending to the Mischiefs or fatal Consequences, that manifestly threaten either Himself, or Numbers of People, or even whole States and Kingdoms.

Is it not a Contradiction to Common Sense, to pretend to Ensure the Established Protestant Church of *England*, by endeavouring to set a Declared Papist on the Throne? Is it not likewise a Notorious Contradiction, to preach up the Imminent Danger of This Church from a Protestant Succession, which is the only Human Security She can have? Nor is it less a Contradiction in These Men, to set themselves up for the only True Members of the Reformed Church of *England*, while they not only depart from some of her settled Doctrines, but likewise embrace New Opinions and Forms, which were never enjoined by her, since the Compleating of the Reformation.

Lastly, it seems needless to use Argument to prove, That the Zeal of these Frantick Desperates is wholly Inconsiderate; and that They would not scruple, at any rate, to remove every Obstacle to their Unrighteous
P 2 * Purposes.

Purposes. What has been said (in *Monday's* Paper) of their Madness and Turbulency, will in a great Measure justify this Imputation. Sooner than quit their Mad Project, They will lay aside all Regard to the Laws of their Countrey, to Religion, and to every Social and Moral Vertue. The Hazard of their own Lives and Fortunes, as well as the Ruining of Others, nay the Desolation of the whole Island, and even of Mankind, would probably not give the least Check to their Fanatical Phrenzy, could they find a favourable Opportunity to exert it, in its full Vigour. I might here expatiate upon the wild and black Design of their Martyr * *Shepherd*, whose Guilt may justly be charged upon the Sect; since none of their Priests, nor any of their Leading Men, (not to mention the general and open Approbation of their Populace) have yet in their Writings, or even in Conversation, publickly testified their Abhorrence of That intended Assassination, not to be mentioned without Horrour.

THUS, have I run through all the Particulars, that enter more or less into the Composition of *True Fanaticism*, according to the

* N^o 8,

proper Acceptation of the Term in all Ages, and in every Countrey, amongst reasonable Men. And I question not, but every impartial Reader will be convinced, from what has been said, that the Members of This Disaffected Communion (whom I should be glad to restore to their Senses) are *Downright Fanatics*, in the full Import of the Word. I must add, that I could have been much more Ample, though not more Clear, in my Proofs : And, if any one should suspect my charging Them with Opinions and Tenets, not belonging to Them, I must refer him for his Satisfaction to the Writings of *Lesley*, *Hickes*, *Howel*, and Others. I must likewise declare, that I publish these Three Discourses with all the Candour of a *Free-Thinker*, whose Heart is bent upon Truth, more especially in Matters immediately relating to the Welfare of Society, and the Prosperity of the *British* Nation. The Persons therefore, who are in the Depths of this Unparalleled Fanaticism (considered in all its Circumstances) will very much wrong me, if they imagine, I have any other Intention in This Labour, but to reclaim Them to Reason, and to fortify Others against the Contagion of their catching Phrenzy. At the same time ; I hope, I need not admo-

nish my Disciples, whose Interest, and Virtue, and Good Sense, secure them from falling into the Extravagancies of these Deluded People, to make a proper Use of These Arguments (without Passion) for the Service of their Countrey.

I cannot quit this Subject, before I make Two Observations more (grounded still on the First Discourse) with Reverence to these Fanaticks. *How simple and inoffensive soever the Intentions of the Founders of their Sect may have been, in the Beginning ; it is too evident, That, as their Perswasion prevailed amongst the Multitude, and Proselytes flocked in daily to them ; cunning and ambitious Men have mixed in their Assemblies, and led the poor Ignorants, by Degrees, into Projects for modelling the Laws and the Government, according to their own wild Fancies ; the first Step to which was by teaching them to question the Authority of the Civil Magistrate. To bring about this Master-piece of Iniquity, their Machiavellian Doctors set their Heads to work to spin Sophistry, and weave a shining Tissue of False Arguments, unfairly drawn from the Scriptures, the Fathers, our Laws, and our History ; more plausibly to found an Ecclesiastical Schism upon a Secular Controversy : And, Herein*
they

they have so well succeeded, That they have made a Treasonable Allegiance to a Popish Pretender, in all appearance, a main Article of Faith in their Church. So that, according to their Fanatical Doctrine, even Poor Mechanics (the Majority of the Faithful) must be able to determine of the Laws of the Land, of the Privileges of a People, and of the Rights of Princes, before they can be Orthodox Christians.

My second Observation is, that a *Thing*, no way to be condemned in it self, may be perverted, and made use of, to very pernicious Purposes, by Fanaticks. Thus, is the Book of Common-Prayer abused, which our First Reformers introduced to prevent Enthusiasm; and our Liturgy employed by these Fanaticks to destroy that Church, for whose Service and Preservation it was compiled. Thus, likewise, is the Institution of Bishops in our National Church lifted off its solid Foundations, and propped (like a Castle in the Air) upon the Chimerical Notions of a Royal, Rectilineal Priesthood, independent of the State.

To conclude this whole Argument; Though the *Free-Thinker* is a Friend to Liberty of Conscience in Matters purely Religious; yet, by virtue of his Character, he must de-

clare, that every Government is, in Duty and Prudence, obliged to use all effectual Methods to discountenance, and even to suppress a Set of Fanaticks, who make Disaffection to the Government they live under, an Essential Doctrine of their Religion; and who, under the Pretence of a more Refined Sanctity, are perpetually endeavouring to disturb the Publick Peace, and to preach up Rebellion, by profanely misapplying the Language, and perverting the Doctrine, of the Gospels. The most Friendly Advice therefore, which can be given these Seditious Visionaries, is to entreat them to lay aside their fatal Obstinacy, with all convenient Speed, of themselves; before they urge the Civil Power to treat them with that Severity, which they have long since deserved.





N^o 33. *Monday, July 14. 1718.*

*Quid agas, nisi ut te redimas captum, quam queas
Minimo? Si nequeas paululo, at quanti queas:
Et ne te afflictes.* TER.

THE *Free-Thinker* is grown into a mighty Repute amongst the Unfortunate Lovers; and receives a great many elegant Sighs and Complaints, in Prose and in Verse. This shews, that Mankind are more apt to communicate their Disappointments, than their Successes: And indeed, most Men are Philosophers enough to support the whole Tide of their Joys singly; but there are very few, who would not sink under their Grievs, did they not share them amongst their Friends.

N. W. conjures me to lend him a helping Hand to banish out of his Mind the Folly of loving E. W. above Ten Years, in vain. *Philander* complains of the Inconstancy of *Bellamira*, one of my Disciples; and desires me
to

to chide her back to her Faith. An Undergraduate of *Cambridge*, who cannot Study, to qualify himself for his Degree, without the Fumes of a Pipe, and at the same time desperately loves a Virgin, who has a mortal Aversion to Tobacco; desires to know how to conduct himself with Prudence under this Dilemma. *Infelix* lives opposite to a fair Deceiver in a certain Yard, who has maliciously ensnared him with her Looks and Gestures, and refuses to receive his Letters. I am sorry I have not Leisure to take into my Consideration These and several other Love-Cases, which lie before me. However, in hopes to administer some Relief to most of the Complainants, I shall bestow a few Reflections upon one of their Fellow-Sufferers, who seems to be in the greatest Distress; which he expresses in the following Letter.

MY FREE-THINKER,

June 2. 1718.

‘ WHEN I tell you, that I highly
 ‘ esteem all Attempts for recovering
 ‘ the Rights of Mankind, you will easily ima-
 ‘ gine what a pleasing Train of Reflections the
 ‘ First Appearance of your Paper raised in my
 ‘ Mind. No sooner had you cleared that
 ‘ Gene-

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‘ Generous Character, you have ventured to
 ‘ sustain, from the unfair Imputations it has
 ‘ so long been branded with, than I began to
 ‘ regard you as a kind of Oracle, to be con-
 ‘ sulted in every Case of Doubt or Distress.
 ‘ The beautiful Idea, I have of a Person
 ‘ equally free from Levity and Severity, puts
 ‘ me upon applying to you for Assistance in an
 ‘ Affair, to me the most Distracting.

‘ Be not surprized, Sir, to hear One, who
 ‘ stands up for your Free Principle, at the
 ‘ same time own himself a Slave. Alas, ’Tis
 ‘ no uncommon Calamity (especially in Youth)
 ‘ to find some Darling Passion Lord it over
 ‘ Reason and Philosophy. Therefore, Dear
 ‘ Mr. *Free-Thinker*, put on all your Human-
 ‘ ity and Compassion, while *I open to you the*
 ‘ *Weakness of my Soul; my Love for Sylvia!*

‘ I had by an unwearied Study (joyned to
 ‘ an unprejudiced Love of Truth) happily ac-
 ‘ quired that peaceful State of Mind, which
 ‘ is the pleasing Reward of the *Honest Free-*
 ‘ *dom*, you recommend. My Liberty I
 ‘ thought Entire: and I had learnt to consider
 ‘ Things of the most *Solemn Appearance*, with-
 ‘ out the least Solemnity. The Pursuits of
 ‘ Ambition or Avarice, the Vanity of Pomp
 ‘ and Pride, the Transports of Anger, with
 ‘ every

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‘ every other Irregularity, I knew to be *Vex-*
‘ *ation of Spirit.* Even Beauty it self I ad-
‘ mired no otherwise, than as a Wife Man
‘ ought.

‘ This was my Condition, when *Sylvia*—
‘ Heavens ! What Disorders, what Ravage,
‘ has That tender Creature wrought in a
‘ Mind ever, till now, secure of all its Passions !
‘ Oh, Mr. *Free-Thinker* ! I blush to tell you
‘ All. When the Dear Object is present, how
‘ far am I from striving against the Unreason-
‘ ableness of her Power ! Alas, I abandon
‘ my Soul to Fondness, and am pleased with
‘ the Ruin, which (I foresee) must ensue !
‘ One gentle Smile disables all my Reason,
‘ and over-pays my Loss of Liberty. If I fly
‘ from her, and take my wild Imaginations
‘ to task ; I see my Folly. I Resolve :—But I
‘ Return : — When the First kind Look melts
‘ all my Resolutions ; and I am again undone !
‘ How insupportable is my Slavery ! How bit-
‘ ter the Reflection, that I rush headlong to
‘ Destruction, against my Better Knowledge.

‘ Let me therefore, Sir, intreat your Di-
‘ rection, how to regain my former Quiet
‘ and Steadiness of Temper : Ransome me
‘ from the Slavery, I am sold to ; that I
‘ may be able to read your Lectures once
‘ again

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‘ again with due Attention; and I shall return
‘ you my Thanks in a Language less con-
‘ fused, than can be expected from the present
‘ Disorder of, S I R,

Your Humble Servant,

MELINTUS.

IF I had a *Specifick* against Love, it would probably turn to a better Account, than any *Remedy* in the whole Compass of Physick: I question not, but my Chambers would be crowded every Day with fine Ladies and Gentlemen, who all of them, in one uneasy Moment or other, would give the World to be freed from the Anguish of their Hearts. This likewise would put the *Coquettes* upon their good Behaviour, as often as an abused Lover threatened to go to the *Free-Thinker* for Advice. But, it is necessary this single Weakness should be blended into our very Nature, as inseparably as Thought it self: and we must all be contented to suffer in our Turns under the Tyranny of this Passion (which sets Reason at Defiance) for the sake of Posterity. Happy is the Man, who escapes without any Blemish to his Honour, or the Ruin of his Fortunes.

The

The Case of *Melintus* is indeed very desperate, and full of dangerous Symptoms : And, if I could prove Successful in compleating his Cure; I fear I should draw a heavy Complaint upon me from *Sylvia*, who in all likelihood would not be appeased, till I had brought back her Captive again. Therefore, I shall only venture to send my Patient a few gentle Prescriptions, which may be of Advantage to Them Both. In the first Place then, I must refer *Melintus* to my Letter in answer to * *Miserabilis* ; and to my Reflections upon a Letter from † *A. Y.* After this, when he finds himself most in Temper, let him coolly state the Accompts of his Love, by computing the Pleasures and the Pains, the Advantages and the Inconveniencies, the Profits and the Losses, arising from it; to which he must likewise add his future Hopes, and his future Fears: And if the Ballance at the Foot of the Account proves considerable against his Passion, he must either quit the Traffick, or resign himself to become a Bankrupt in the End. In the mean time, let me advise *Sylvia* to have a little Patience, and remain Constant,

* N^o 17.

† N^o 21.

while *Melintus* is employed in adjusting these *Accounts*, and removing all Obstacles, which would embitter, if not occasion a Rupture in, a Ratified Treaty of Marriage.

If these Counsels should be rejected by Both Parties; the next Expedient, I have to propose to *Melintus*, is to endeavour to raise up one strong Passion to combat another: Let him engage in the Pursuit of some glorious Enterprize; or divert the Stream of his Gallantry, by turning it upon some sublime and laborious Study; for which Mankind shall applaud him, while *Sylvia* frowns and calls him insipid Creature! If his Soul has not Strength to rise to these noble Resolutions, nor *Sylvia* Discretion to give her Lover time to be happy; I advise him to travel, and visit Forreign Parts, and Forreign Beauties; let him drink any Waters in a Distant Countrey, and abstain from Pen and Ink. If none of these Prescriptions take Effect, let him not blame the *Free-Thinker*, but his Stars.





N^o 34 *Friday, July 18. 1718.*

Non enim Philosophi solum, verum etiam Majores nostri, Superstitionem à Religione sepe araverunt.
CICERO. de Nat. Deor.



IN my Twenty second Paper I endeavoured to rescue *Religion* from its Three great Adversaries, *Atheism, Superstition, and Enthusiasm*, by shewing the First to be Nonsense; the Second, Folly; and the Third, Madness. But as the Bounds of a Half-sheet would not allow me to extend my Thoughts on these several Heads; I intend to consider each of them distinctly, and at large, in separate Discourses. I shall begin with Superstition and Enthusiasm; because, as they are generally confounded with Religion, they give it a vast Disadvantage, when it comes to be compared with Atheism, or Irreligion (its proper Opposite) by discolouring it with all the Absurdi-

furdities, which belong only to Them. But, Superstition being the more prevailing Extravagance of the Two, I shall first take that Folly to task, and enquire into its principal Causes and Effects.

THE Causes of *Superstition* are as various, as the Weaknesses and Fancies of Men are; for, they are, indeed, those very Weaknesses and Fancies themselves. Men have no Rule, whereby to judge of any Excellency or Perfection, but what they find in their own Composition. We have no Ideas, but those which arise either from our Senses, or from Reflection. The Ideas of Perfection and Excellency being the Result of Reflection, they must arise out of such Qualities, as we feel within our selves: And, by augmenting and multiplying these, we arrive at some Notion of the Supreme Deity. And, though we know by Reasoning, that this Notion is but very Faint and Imperfect; yet, it is All, we can attain to in this Life. We can have no Conception of any Perfection in God, which we feel in no Degree within our selves. And, though He may have many Perfections, of which we in no wise partake; yet, we must necessarily be wholly ignorant of them. On the other Hand, whatsoever

we perceive in our selves, and esteem a Perfection, That we naturally ascribe to any one, whom we would mightily extoll and honour. From this Reasoning it follows, that according to the Good or Ill Qualities of Men, their Apprehensions of a Deity will differ. The Wise and Good Man will naturally be led to attribute Infinite Wisdom and Perfect Goodness to his God: While the Ill-natured, the Foolish, or the Vain, Man will fashion in his Thoughts a Deity, resembling himself. The Ill-natur'd Man will be apt to make Him a peevish, cross-grain'd Being, that takes Pleasure in the Unhappiness and Uneasiness of his Dependents, and places his Glory in doing what He wills, and not in willing what is Good and Right; requiring the most unreasonable Service, and disdaining to let his Subjects enquire, why he demands it: A Being, who is a Master over Slaves, rather than a Governour of Subjects. The Foolish, Vain Man will be apt to fancy, that his Deity takes pleasure in what he finds himself to be most delighted with. He is ravished with Flattery and fawning Addresses; and therefore, he reckons the surest way to please his God is by Ceremonious Compliments and Cringes. He hopes, by such idle Adorations, to soften Him

Him towards his Disobedience, and to make them pass upon Him in the stead of a real and substantial Care to perform the Duties commanded by Him. He thinks to impose upon Him, as he finds himself often imposed upon by Parasites and Sycophants, even at the time he knows they intend to deceive him. As his own Vanity makes him delight in costly Apparel, with a glaring Equipage, pleased to see himself surrounded with Pomp and Pageantry; so, he thinks to gain the Favour of his Deity by the like Trifles. He builds him stately Palaces, makes shining Images of Him, and sets Him off with all the Lustre, that dazzles the Eyes of the Vulgar: He provides him numerous Attendants, and Ministers, more for shew, than any real Use.

But then, in Order to make these ill Qualities and Dispositions in Men a sufficient Cause to produce all the Idolatries of Superstition, they must be accompanied with an uncommon Stupidity and Inattention of the Mind. For, without the Assistance of this Degeneracy, the other Considerations will not account for all the Follies of Superstition. Few Men (how wicked or vain soever they may be) are so void of Understanding, as not to discern the Deformity of the vicious

Actions they indulge themselves in, if they make use of the least Degree of Reflection. And, therefore, they would never ascribe their own Defects to the Object of their Adoration, unless they were first so weakened in their Intellects, as not to perceive them to be Infamous. This Weakness and Insufficiency of Mind, (though without it no ill Disposition can bring forth Superstition) yet may alone produce it, without the Assistance of any other Irregularity.

The Stupidity and Inattention, which soon prevailed in the World, depraved the Minds of Men to such a Degree, that they forgot not only all the true Notions of the Divinity, but even of every Thing, that is Good and Excellent; by which means they became obnoxious to any Absurdities, that came in their way. When they had lost all the natural Notions of an Infinite, Immense Being, which belongs only to the One supreme God, they devised Innumerable Crowds of Deities, confined like themselves, and moving from Place to Place. These Gods they supposed to be in all things like Men; Lustful and Quarrelsome; False and Deceitful; full of Revenge, and Inexorable to their Enemies; in a Word, to be Powerful in every Wickedness,

ness, that could be attributed to the worst of Mortals. They believed them, not only to be Themselves guilty of those Vices, but even to preside over them, and to protect and assist their Votaries, in the Pursuit of Wickednesses.

The Cunning and the Artful Part of Mankind, taking Advantage of this Corruption, which the Stupidity and Inadvertency of the Multitude had introduced, improved mightily upon it, and imposed on the World all the wildest Inconsistencies, which the Brain of Man could invent; and, by that means, moulded the Understandings of the Generality as they pleased; making them believe, that the Gods approved of every thing, they thought fit to dictate. They forced many simple and good-natured Souls to imbibe such Notions of the Deity, as were most contrary to their natural Dispositions. They found the Way to terrify Men into every Compliance they thought proper, by a kind of sacred Horror and Dread, which quite oppress'd their Spirits, and entirely subdued every Thought, that might rebel on the side of Reason. Wherever the *Magus*, the *Augur*, or the *Druid*, thought fit to point, there they fell prostrate, and paid Divine Honours. These Tyrants brought their slavish Followers to

worship not only the lowest and most contemptible Animals, but even the Inanimate Parts of the Creation; to have all the Passions of Hope and Fear, all the Sentiments of Reverence and Submission, towards Things, which had neither Feeling nor Sentiment of any kind. Nay, to such Excess did these solemn Cheats proceed in triumphing over the Understandings of their Fellow-Creatures, that they have sometimes made Abstracted Ideas (which had not even the Shadow of Existence out of their own Brains) pass upon the Credulous for Objects of Worship; and persuaded them to adore and sacrifice to their Chimerical Inventions, as to Divinities.

MANKIND is remarkably subject to Two prevalent Frailties, which give an advantageous Handle to those, who govern them in their Religious Concerns, to hold them fast under the Power of Superstition. The First I shall observe, is a vehement Desire to be indulged in their Vices and Irregularities. This blinds them to such a Degree, that they are ready to believe, and to do, any thing, which they think will stand them in the stead of Vertue, and save them the Expence of a good Life. They will acquiesce in the greatest Absurdity, and subdue their Reason to any
Contra-

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Contradictions; They will perform the most Difficult Actions, a Thousand times more Difficult than any thing which Vertue requires; upon Condition They may be excused from the Practice of Vertue. By this Weakness They are powerfully governed: Their Masters indulge them in every kind of Vice and Disorder, and oblige them so vastly by these endearing Favours, that they may impose upon them any painful or ridiculous Duties and Penances.

The other Frailty is a strong Propensity of Mind towards every Thing, that is Mysterious, Dark and Incomprehensible; as well as to what is Marvellous and full of Surprise. This makes so many Men despise plain good Sense, and run after every thing, which they do not understand. A Religion, that is intelligible, is to them no Religion at all; neither do they admire any thing, they can comprehend. And, their Leaders are not backward to give them full Satisfaction in this Point: They are never for stinting Mankind in pretended Mysteries and Miracles, suitable to every Age and Complexion: which, though they would be of Weight sufficient to sink a Good Cause with People of Common Sense; yet with Minds duly prepared,

they pass for undeniable Arguments in Favour of the Superstitions, they are forged to support. The sacred Horror and Awe, which these Forgeries raise in weak Minds, conduce much to their blind Obedience; and this implicate Obedience improves that fantastical Awe and Reverence: So that, when once they are set on Foot, they mutually strengthen each other.

There is one Thing more I would Remark upon this Subject, which is; That wherever Superstition has prevailed, the Managers have always taken Care to give the very Out-side of it a Dark and Mysterious Appearance, to answer to the Inward Gloominess, which it casts over the Understandings of true Votaries. Their Oracles are delivered from Horrid and Obscure Recesses: Their Gods lie hid in the thick Shades of Groves, or in Temples where the Cheerfulness of the Light is not permitted to enter. And indeed, such obscure Places are most proper for the Adoration of what is not to be understood. Some Persons have fancied, that without these gloomy Structures, Religion would soon Decay; the Truth of the Matter is, that without Them, Superstition would speedily decline: For, the Minds of Men would not be
long

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long awed by such an Empty Phantom, without some visible Images of it to strike upon their Senses, and terrify their Souls.

Having run through the Principal *Causes* of Superstition, I shall refer the Consideration of the various *Effects* of this Evil upon the different Communities of Men to another Paper; and dismiss my Reader with this summary Remark upon what has been said; That as the Christian Religion is the best of all Religions; so Christian Superstition, which is the Corruption of that Religion, is the worst of all Superstitions.





N^o 35. *Monday, July 21. 1718*

————— *Si postibus altis*
Admovent digitor; postes radiare videntur.

OVID.



I SHALL this Day entertain my Disciples with the Substance of a Conversation, which I minuted down, while it was yet entire in my Memory. That, which recommends it, is the Novelty of the Subject, and the Mixture of Good Sense and Pleasantry, rising out of a Topick of no great Moment. The Discourse began by remarking, That the Care of the Streets, and the Execution of the Laws relating to them, was much better attended to within the City of *London*, than in the Liberties of *Westminster*. This Point settled, *Polutropus*, a polite Merchant, made a natural Transition to the following Speech.

⸘ AMONGST

‘ AMONGST the several Regulations, during the Reign of the late King of *France*, for embellishing *Paris*, the reducing of the Sign-Posts to an Uniformity and a moderate Size, was a very elegant Thought; and the Execution of it had a very remarkable Effect towards beautifying that City. It were to be wished, the great Irregularity, so visible in this Particular through the Streets of *London*, were in the like manner regulated by Publick Authority. Neither does it seem to me unbecoming the Wisdom of the Nation to enact a Law for the Ornament of so flourishing a Capital; that its Beauty may rise in Proportion to its Wealth.

‘ I would not be thought to recommend this Consideration to the next Meeting of the Parliament, as a Matter of any vast Importance; but, since it would upon several Accounts be very Convenient, as well as Ornamental; and, since it can bring no Detriment nor Grievance upon any Subject; and lastly, can raise no Party-Debates; methinks, it would be worth.while to bestow a Day upon it. To enforce this Proposal a little more, it might be observed, that if the Excess of enlarging Signs to an extravagant Dimension
‘ be

' be suffered some Years longer, without a
 ' Check; the Shops will be more darkened,
 ' than at present, and the free Passage of the
 ' Air be in some Measure obstructed, in the
 ' widest Streets. In the next place, the
 ' fastening of such a Load of Wood and Iron
 ' to slight Walls, does manifestly weaken
 ' and decay the Buildings; which is yet more
 ' evident, if we reflect upon the Power High
 ' Winds have upon these Timber-standards.
 ' Lastly, it ought to be considered, that these
 ' exorbitant Shop-Ensigns, in Accidents of
 ' Fire, do very much facilitate the Convey-
 ' ance of the Flames, in narrow Streets, from
 ' one Side to the other.

The Company assented to the Reasonable-
 ness of the Regulation proposed: when *Cri-*
tander, a Person of a regular Imagination,
 spoke to this Effect: "What *Polutropus* has
 ' observed leads me to say something upon
 ' the Subject; though my Remarks, I con-
 ' fess, can be of no Benefit at all to the Pub-
 ' lick; and I am well pleased they should
 ' pass for a slight Piece of Criticism, perhaps
 ' rather Nice, than Just.

' I SELDOM walk along the Streets, when
 ' I am in no great Haste, without making
 ' Observations to my self of one Kind or
 ' other

‘ other: And, I believe, were I to write
 ‘ them from time to time into a Book, they
 ‘ would be most of them new to the oldest
 ‘ Citizens. *Monday* last, when the Business
 ‘ of the Day was over, I had Occasion to go
 ‘ from the *Exchange* to meet a Friend at
 ‘ *White’s*. Upon setting out, I took it into
 ‘ my Head to observe the Sign-Posts in my
 ‘ Journey, and considered the Range of Build-
 ‘ ings on either Hand as a long Gallery,
 ‘ furnished with a great Variety of Paint-
 ‘ ings.

‘ I was very much surprized to find my
 ‘ Eyes dazzled with Gold, at every three or
 ‘ four Steps I took. As I proceeded, still
 ‘ the gilded Signs prevailed over those of any
 ‘ other Colour. Being a Lover of Elegance
 ‘ and Propriety, more than of Pomp and
 ‘ Ostentation, in all the Arts, that adorn
 ‘ Life ; I was offended to see our City-
 ‘ Painters so lavish of *Lacker* and *Leaf-Gold*
 ‘ upon all Occasions, without having the least
 ‘ Regard to the Nature of Things. I cannot
 ‘ bear to see the Trees, the Fruits, the Flowers,
 ‘ and the Plants, all undergo a Transmuta-
 ‘ tion: It is bringing the Curse of *Midas*
 ‘ amongst us. The Eye requires Verdure
 ‘ in the *Laurel*; a Crimson or a fainter Blush
 ‘ in

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‘ in the Rose ; a Harmony of Colours in the
 ‘ Tulip, &c. My Reason is shocked, when I
 ‘ meet with Knives, Razors, Lancets, Axes,
 ‘ and Saws, represented in a Metal, which
 ‘ can never be brought to take an Edge.
 ‘ How many Full-bottom Periwigs of Gold
 ‘ have we in the Town ? What a Shoal of
 ‘ golden Salmons ? Nay, I have seen a golden
 ‘ Leather Bottle, a golden Cheese, a golden
 ‘ Blackamore’s-Head, a golden, instead of a
 ‘ Silver, Half-moon ; a golden Sugar-Loaf, a
 ‘ golden Westphalia-Ham ; and a Tun of Gold,
 ‘ hanging over a Man’s Door, who had not
 ‘ Credit for an Ounce of Silver.

‘ On the other Hand, I am pleased with
 ‘ the golden Chalice, the golden Ring, the
 ‘ Ingot, the Crown and Sceptre ; neither do
 ‘ I disapprove of the *Golden-Fleece* : And, for
 ‘ the Sake of the Proverb, I will not explode
 ‘ *Mountains of Gold*. But, to gild every Ob-
 ‘ ject, without Distinction, is to imitate
 ‘ the Absurdity of a bad Poet, who is fur-
 ‘ nished with one or two flaming Epithets,
 ‘ which he couples with every thing indiffe-
 ‘ rently, when he would exert his Imagina-
 ‘ tion.

Here, this ingenious Gentleman closed his
 Speech. After a short Silence, his Friend
 Polu-

Polutropus renewed the Conversation, in the following Manner.

‘ We are obliged to you for this enter-
 ‘ taining Account of your Evening’s Travels
 ‘ through *Cheapside*, *Fleet-street*, the *Strand*,
 ‘ and *Pell-Mell*. The Observations you have
 ‘ made, in those Streets, will hold good
 ‘ through all the Liberties of *London* and *West-*
 ‘ *minster*. Every Body must own your Cri-
 ‘ ticisms to be just, considering the Sign-Posts
 ‘ only as so many Pieces of Painting, separate-
 ‘ ly from any other View : But, if we look
 ‘ upon them in another Light, and have re-
 ‘ gard chiefly to the End and Purpose for
 ‘ which they are set up ; I am of Opinion,
 ‘ that gilded Signs of every Kind are not so
 ‘ improper.

‘ Trade and Commerce is the only true
 ‘ Chymical Stone. It changes not only Me-
 ‘ tals, but every Product of Nature and Art,
 ‘ into Gold. When a Citizen goes to his
 ‘ Seat for a little fresh Air, he does not con-
 ‘ sider the Countrey either like a Philosopher,
 ‘ or a Poet. The Flocks, the Herds, the
 ‘ Pastures, the Corn-Fields and the Forests,
 ‘ raise no other Image in his Mind, but that
 ‘ of Gold : And if you mention the *Golden*
 ‘ *Age* to him, he understands it in a literal
 ‘ Sense ;

‘ Sense ; and regrets his not living in the glorious Days of Universal Traffick.

‘ In the Books, which give us an Account of the early Discoveries in the *West-Indies*, we read, that the golden Mines of *Peru* and *Mexico* were first found out by some faint Glimmerings of the Ore upon the Surface of the Earth. Thus we may imagine every Shop and Ware-House to be a little Mine, and the glittering Figure, which hangs out, to be the natural Token of the Treasure within. I am sensible *All is not Gold that glitters* ; but then, at the same time I think, there can never be too great an *Appearance* of Gold in the City.

When *Polutropus* had made an End ; *Cræsus*, a solid Stock-Jobber, said : ‘ You have Both spoken with so much Reason upon the Embellishments of the Streets, that I cannot well say who is in the right : But I am so far prejudiced in Favour of him who spoke last, as to advance this one general Maxim concerning the Question in Debate ; That *Gold* is always a *Good Sign*.

This *Pun* set us all into a Laughter : It was uttered with so much simplicity of Heart, that I could perceive the Authour of it (who wondered at our Mirth) was one of those Innocent

nocent Jokers, who are not conscious of their own Wit. Upon the Close of our Mirth, addressing my self to *Critander*, I said; ‘ There is a Sign, which the Silk-Dyers frequently hang out, that seems to me to exceed all others in Delicacy and Propriety of Invention: I mean, a Rain-bow, and a Peacock standing under it, with his Train spread.” To this *Critander* subjoined; ‘ That no Trades seemed to give so much Encouragement to the Improvement of Sign-Painting, as the Undertakers for Funerals, and the Petticoat and Ridinghood Ware-houses; more especially (said he) the Latter; whose Emulation to out-vie each other will soon carry the Art to Perfection. A great Painter will probably, in a little Time, not think it beneath him to employ his Pencil in their Service: So that Sir *Godfrey* is not to wonder, if *Knapp* or *Dickens* should desire his Assistance to set a Lady on Horse-back, with a good Air, in her Riding-Habit; neither is Mr. *Thornhill* to be surprized, if he should be entreated by *Long*, to paint the Out-side of a *Female Cupolo*.


R

Friday,



N^o 36. *Friday, July 25. 1718.*

*Sincerum est nisi Vas, quodcunque infundis
acescit.* HOR.

FTER the * *Rules of Controversy*, I have one plain Motive still in reserve, to incline the Heart yet more to the Love of Truth; with which I shall close my Lessons upon this important Vertue. This single Motive will have so powerful an Influence upon all serious Minds, that I am persuaded, my Disciples will feel the full Force of it, when they have given themselves Leisure to peruse This Paper with Attention. The Plain and Powerful Motive I mean, is *Sincerity in our Opinions*: the Commendableness and the Advantages of which Qualification I shall endeavour to explain, not by subtil Refinements;

* N^o 26.

but

but by such Reflections, as are the Result of *Common Sense*.

By Sincerity in Opinions, I mean the Receiving or Rejecting of a Notion, so far as it shall seem to be True or False, Reasonable or Unreasonable; without being in the least influenced, in our Determination, by any other Consideration whatsoever. . . . This is true Free-Thinking; This is Philosophick Equity; This is the Integrity of the Soul, and the Uprightness of Reason, so far as it relates to Man; who will always stand justified, so long as his Thoughts are conducted by this righteous Principle.

The Commendableness of this Sincerity will appear in the strongest Light, by representing to our selves the Degeneracy of those Men, who lay aside all regard to It; who can Talk, and Write, and Act, in Defiance to their own Conviction; who can strenuously contend for some Opinions, which they know to be False; and dogmatically impose Others upon the Ignorant for Evident Truths, which at the same time they know to be very Disputable, not to say Incapable of being Ascertained. This is so great a Corruption of the whole Reasoning Faculty, that it may, with Candour, be accounted an entire Defec-

tion of the Mind from Wisdom, Vertue, and Religion; And, though It be a State of Wick- edness, which comes not under the Cogni- zance of Human Laws; yet, It manifests a cool, settled Disposition to confound All Things, Vertue and Vice, Right and Wrong, Truth and Falsehood: So that, were not the Effects of this Engrained Depravity (as they relate to Society) checked by the Fear of Penalties, and an Apprehension of the just Resentments of Mankind; there is sufficient Reason to believe, a Person of this profligate Character would break through all Order and Decency, and set at Naught the Sacred- ness of every Social Obligation, when his Interest and his Passions were to be gratified. On the other Hand; we may naturally sup- pose, the Man, who will upon no Account violate the Sincerity of his Soul, is well-dis- posed towards every Thing, that is Good, and Right, and worthy of Commendation.

The Advantages of preserving our Sincere- ty in all our Opinions, are very considera- ble; Which will be obvious, upon a little Recollection. First then; If Truth is De- sirable, a Sincere Mind is, by its Situation, advantageously placed, and prepared, as it were, to Discern It; as a Good-natured Man

is

is in a great Forwardness, by his Disposition, to become a Well-bred, obliging Person, in all his Behaviour. Happy likewise is the Man of Sincerity, if we consider, that an Honest Inclination is a more Uncommon Quality, than a Competent Apprehension: And it is much easier to inform a Slow Understanding, than to rectify a Disingenuous Temper. From these Considerations, have I thought it necessary to throw out so many Lectures, purely to turn the Hearts of my Readers towards Truth and Sincerity, before I attempt to lead them into the Paths of Reason; which will not prove *Difficult to a Willing Mind.*

Another great Advantage of this Integrity of Heart is, that It sets the Mind at Ease, and makes it reflect upon its own Proceedings and Conclusions, with Complacency. This Vertue, indeed, will not keep a Man inevitably out of Errour; but it will absolutely secure him from any Imputation of Guilt. A modest, sober Reasoner cannot be Positive, that he never Errs: But, he may be fully Conscious, that he is never Insincere. The sincere Person, therefore, has the Benefit of being acquitted to himself of his Mistakes;

whereas the insincere Man reaps no Inward Satisfaction from the Truths, he knows.

Lastly; As the greatest Advantage of All, I must observe, That the Sincerity I am speaking of will justify every Man in the Sight of the Supreme Being; and That *the Want of it* (to use the Words of Archbishop Tillotson) *will quite spoil the Vertue and Acceptance of all our Piety and Obedience, and certainly deprive us of the Reward of it.* There have, I know, been innumerable Treatises and Disputations upon this Subject, and the Argument (plain and simple as it seems) has been embarrassed with a great deal of elaborate, useless Learning, and pernicious Sophistry. In treating of this Particular, several Christian Writers have not scrupled to deny, in Effect, the Justice, and Equity, and Mercy of the Deity: Whereas the Heathen Philosophers never doubted, That every Man was acceptable to the Divinity, from the Sincerity of his Heart, and the Uprightness of his Intentions. Not to perplex my Disciples with Nice Distinctions and a Long Chain of Deductions, I shall set this Matter in a fair Light, by a familiar Illustration. Let us suppose a Wise and a Good Master has a very Simple, but a very Honest, Affectionate Servant; one, who at the same
time

time is Diligent, and spares no Pains to know and to execute his Lord's Pleasure: Let us likewise suppose, he may sometimes misapprehend an Injunction of his Master, so as in the Simplicity of his Heart to be diligent in performing it, in a Manner quite different from the Intentions of his Lord. Can this Wise and Good Master (fully satisfied of his Dependent's Innocency) punish this Simple, Honest, Affectionate, Diligent Servant; and not bring his Wisdom, his Goodness, and his Justice, into Question? Shame then befall the Narrow-minded, Impious Sophister, who shall presume to imagine, the Goodness of God Inferiour to the Candour of Man! Upon this Occasion therefore it may justly be said; *He that walketh uprightly, walketh surely.*

To apply this Discourse to my Purpose; Without this Sincerity in Opinions, and a Disinterested Love of Truth, no Man can make a Direct Progress in the Knowledge of Politicks, of Morality, nor of Religion: Because the Prejudices of Passion, and Interest, and Education, (which are more especially apt to fall in with these Studies) will, in Proportion as They prevail, weaken the Influence of Reason, and darken the clearest Apprehension. It was therefore from a thorough In-

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fight into Human Nature, that the most Eminent Ancient Philosophers proceeded by this Method in their Schools; who always required a Teachable Disposition in their Hearers, before they thought it proper to entrust Them with their Doctrines.



N^o 37. *Monday, July 28. 1718.*

*Amatque
Janua limen;
Quæ prius faciles movebat
Cardines.*

H O R.

 Y Readers have seen, by the Paper of last *Friday*, that I have finished my *Preparatory Lectures*. So that, allowing them the Leisure of a few Days to digest them thoroughly, I shall pause a little, and give my Scholars and my self a short Respite from Philosophy. During these *Holidays* therefore, I can recommend a very Ingenious Epistle to them, which I have received

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received (about six Weeks ago) from an Unknown Correspondent, whose Wit and Humour I am the better pleased with, because his Pleasantry carries a Moral along with it, and tends to Reform an Abuse in a Place, where I would have Vertue and Learning flourish above All other Considerations.

To the FREE-THINKER.

SIR, *St. John's College, Oxon, Jun. 19. 1718.*

AS you are an Encourager of the Liberal Arts and Sciences, the following Relation from one of our Seats of Learning may, perhaps, not be unacceptable to you. It has been a Custom, these Two Years, for the Beau-Students and the Coquette-Beauties of *Oxford* to assemble on Sunday-Evenings in *Merton Garden*; which goes by the Name of *Little Kensington Garden*, and *Vanity-Fair*. The learned Society of that College have, as I hear, upon mature Deliberation, resolved to put an end to These Meetings; and their Orders to shut up the Garden-Gate on *Sunday* next, are already known, and received with Indignation by the *Fair* of Both Sexes. *Thalestris*, who pleased her self with the Thoughts of appearing

‘ pearing, at the next Rendezvous, in a new
 ‘ Head-dress, is loudest in the Out-cry; and
 ‘ has laid her Commands on a Dozen of her
 ‘ tallest Admirers to bring the Gate, Bars,
 ‘ Posts and All, to her Lodgings, before *Satur-*
 ‘ *day* Night.

‘ I cannot with *Thalestris* Success in her In-
 ‘ junctions; and am persuaded, you will agree
 ‘ with me, when I lay before you my Obser-
 ‘ vations on this Affair. Ever since the foresaid
 ‘ Walks have been haunted by so many Beau-
 ‘ tiful Apparitions, the Youth of This Univer-
 ‘ sity have studied nothing, but Love, and
 ‘ Gallantry, and Dress. I remember to have
 ‘ met somewhere with the Complaint of a
 ‘ Great Metaphysician, who lamented the Mis-
 ‘ fortune of having the Web of his Brain of-
 ‘ ten broken, and his Thin Speculations ruffled,
 ‘ by the Buzzing of a Fly in his Study. - If
 ‘ this Philosopher’s Attention was discompo-
 ‘ sed by so slight a Vibration of the Air;
 ‘ how is it possible a young Fellow should be
 ‘ able to maintain a serious Thought against
 ‘ the Flutter of *Belinda*’s Fan, or the Loud
 ‘ Laughter of *Melissa*? What Application to
 ‘ dry Learning can be expected from him,
 ‘ while the gay Ideas of *Vanity-Fair* swim on
 ‘ his Imagination? Are you not of Opinion,
 ‘ he

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‘ he will be apt to lay aside his System of
 ‘ Logick for a Volume of Miscellany-Poems;
 ‘ and to think there is more fine Reasoning in a
 ‘ Couplet of *Waller*, than in Twenty Syllo-
 ‘ gisms? All the Works, which have been
 ‘ produced, since this Assembly flourished, are
 ‘ a few Sonnets and Love-Odes. A Year ago,
 ‘ *Naso* published a Poem on *Merton Walks*;
 ‘ wherein he gave us the Portraiture of every
 ‘ Beauty, that made her Appearance there.
 ‘ The Authour never appears in the Assembly,
 ‘ but he is received with a particular Regard
 ‘ by all the Females: They consider him as
 ‘ One, who (for aught they know) may be
 ‘ taking a Lineament, or tracing a Feature, at
 ‘ every Turn, as he passes: It is pleasant to ob-
 ‘ serve with what Exactness they put them-
 ‘ selves on a sudden into their several Attitudes,
 ‘ as they come near him. *Rosetta*, who is
 ‘ apprehensive of being drawn with more Co-
 ‘ lour in her Face, than is convenient, com-
 ‘ plained aloud, as he passed by, That this
 ‘ Walking had strangely flushed her. *Zelinda*
 ‘ did not deserve to be left out of his Poem:
 ‘ I can Witness, she has Walked for her Pic-
 ‘ ture with an unwearied Diligence, ever
 ‘ since.

‘ There

‘ There is another Evil, Mr. *Free-Thinker*,
 ‘ arising out of the Former ; which is insup-
 ‘ portable. The Ladies, since they have had
 ‘ an Opportunity of viewing their whole col-
 ‘ lective Strength, are grown so Ambitious,
 ‘ as even to enter into a Design of subverting
 ‘ the Ancient Privileges of the University,
 ‘ and of taking the Government into their
 ‘ Hands. They have projected an *Hebdomadal*
 ‘ *Meeting* ; where the Conferring of Degrees,
 ‘ and the Disposal of Places, is to be canvassed.
 ‘ They have already nominated a *Poetry-Lec-*
 ‘ *turer* ; and threaten to lay the Whole Body
 ‘ of Masters of Arts under an *Interdict* of Bo-
 ‘ hea and Bread and Butter, if they refuse to
 ‘ confirm their Choice. *Belinda*, who is cho-
 ‘ sen President, has been to advise with the
 ‘ Recorder (upon a Scruple of her Mother’s)
 ‘ whether their Meeting would come within
 ‘ the Riot-Act. As I am a Member of the
 ‘ *Ugly-faced Club* (who still meet at St. *John’s*,
 ‘ and were formerly Patronized by the *Spec-*
 ‘ *tator*) I cannot but have terrible Apprehen-
 ‘ sions for the Interest of the Society. It is
 ‘ easy to foresee, all our Worthiest Members,
 ‘ who have not their Degrees already, are like
 ‘ to continue Undergraduates for ever, if once
 ‘ this New Authority be well established.

‘ If

‘ If the Ladies made use of the Influence,
 ‘ they have over our Sex, to animate us in
 ‘ our Pursuits of Learning, I should not com-
 ‘ plain. But, Alas, their Conduct is quite
 ‘ the Reverse! *Eubulus*, who is noted for his
 ‘ Erudition, was put out of Countenance for
 ‘ making an awkward Bow ; while *Frankair*
 ‘ (an Outside Fellow) who tripped out of the
 ‘ Garden last *Sunday*, repeating a Distich in
 ‘ *Waller*, is the Delight and Admiration of
 ‘ the whole Walks. Amongst all the char-
 ‘ ming *Peripateticks*, *Polyglotta* is the Person,
 ‘ whose Power I see encrease without Regret.
 ‘ *Polyglotta* is Well-read ; and cherishes that
 ‘ Accomplishment in Others. When she was
 ‘ canvassed for the Poetry-Lecture, she declared
 ‘ for no Body, till she had examined into the
 ‘ Merits of the Candidates. I am told, the
 ‘ Gentleman, whose Interest she espouses, has
 ‘ promised (if he succeeds) to read his First
 ‘ Lecture upon the Fourth Book of *Virgil*.

‘ Nevertheless, while *Polyglotta* stands alone,
 ‘ and unassisted in her Singularity to distin-
 ‘ guish Merit , I despair of seeing a true
 ‘ Relish for the Sciences revive ; or the
 ‘ Fashionable Affectation removed (which en-
 ‘ creases daily amongst us) of being ashamed
 ‘ of the Character of a Scholar, in a Place
 ‘ dedi-

' dedicated to the Muses. *Cynbio* has Parts,
 ' Vivacity, and Learning: But, the Dread of
 ' the Imputation of Pedantry, forces him to
 ' several Shifts, to conceal what he has acqui-
 ' red by Reading. It is owing to This, that
 ' one never sees the least Blemish of Ink upon
 ' his Nails. He studies hard; but never leaves
 ' his Chamber, till he has smoothed every
 ' Trace of Thought in his Countenance, by
 ' a Tune on the Flute. He suffers himself to
 ' be confuted frequently in his Disputes, when
 ' he has many weighty Reasons in Reserve;
 ' which he dares not urge, for fear of being
 ' thought too knowing. *Cynbio* has many
 ' Admirers Here, who imitate his Gayety
 ' and seeming Contempt of Books: But, not
 ' seeing into the Cheat, They act a Part in
 ' Earnest, which is only Feigned in Him. I
 ' assure *Cynbio*, if he goes on to delude so ma-
 ' ny hopeful Youths, I will discover his Hypo-
 ' crisy. I shall not scruple to publish to the
 ' Female World, that I have seen a Large Fo-
 ' lio Common-Place-Book in his Study, with
 ' a *Greek* Motto in the First Page, writ with
 ' his own Hand: Nor, shall it any longer re-
 ' main a Secret, that he hires one *W—r* to
 ' play on the Flute in his outward Room,
 ' while he is so deep in his Studies, that he
 ' does

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‘ does not hear a Note ; and thinks to enjoy
‘ the Credit of being a very Idle Fine Gen-
‘ tleman, and an excellent Flutenist. *Cynthio*
‘ gives out, that he will force open the Door
‘ of *Merton* Garden: But, if he moves a Finger
‘ in the Quarrel of the Ladies, I shall take
‘ Care to let them know, that he rises by
‘ Three in the Morning to pore over Mathe-
‘ maticks.

‘ Dear Sir, I do not know, whether you
‘ are Ugly ; We hope for the best: If you
‘ are, I am sure you will pity the Poor Club ;
‘ and think of some way to keep down *Vanity-*
‘ *Fair*, for the future. *Hugh Goblin*, our Pre-
‘ sident, gives his Service to you.

I am, S I R,

Your most Affectionate,

THERSITES PHILOBIBLOS.





N^o 38. *Friday, August 1. 1718.*

*Prima citæ Teucris ponam certamina classis :
 Quique pedum cursu valet ; & qui viribus audax,
 Aut jaculo incedit melior, levibusque sagittis ;
 Seu crudo fudit pugnam committere cestu :
 Cuncti adsint, meritaque expectent præmia palma.*

VIRG.



EXT to the Care of Enacting wholesome Laws for the Ordering of a Society, and for Securing the Liberty and Property of its Members ; the Instituting of Publick Games and Spectacles for the People, is highly becoming the Wisdom of the Magistrate ; and has always been esteemed, in the best regulated Governments, a very material Branch of Politicks. And, indeed the Former, without the Relief of the Latter, will appear too severe, to reduce the Populace to a cheerful Obedience. Even the Wisest Men require
 some

some Relaxation from their serious Applications; much more do the Vulgar, from their Labours. Therefore, since Mankind must have Vacations from Business; Seasons to relish Life in; it is the Height of political, Prudence to contrive, that Men may be diverted without Loss of Time; and be Idle, as it were, to some Purpose.

Neither is it a difficult Matter to introduce such Recreations amongst the People, as may either allure their Minds to Vertue, or form their Bodies for Exploits. These Recreations are of Two Sorts; Publick *Games* and Publick *Shews*: the One more immediately affect the Body; the Other, the Mind. For this Reason the most Vertuous and Flourishing States have always had a particular Regard to Both these Diversions, to compleat the Good Citizen, and render him Entire to his Countrey. I shall confine my present Discourse to Publick Games or Exercises, and take another Opportunity to consider Shews or Spectacles.

It is well known, that the Games of *Greece*, so much celebrated by the Poets and Historians, were instituted by Great and Wise Men, in Honour of some God or Heroe; and that, the Exercises, performed in those Games,

S

were

were such as were most proper to train up their Youth for the Service of the State, in Times of Danger. The most remarkable of *Sports* in this kind, amongst the Moderns, is the *Bull-Feast* (an old *Moorish* Game) still celebrated upon certain Festivals in *Spain* and *Portugal*; which makes their Gentry excell, in Horsemanship, the other Nations of *Europe*. Our Ludicrous Patriots, when they reflect upon these Things, will, I hope, for the future, learn to be *Merry and Wise*; that we may have no more Whistling nor Grinning Matches: Let them not call the Countrey-People together, upon Holydays, to be Witnesses to their Puerile Genius; except they are Ambitious of being Chronicled for Deciding Prizes in the *Games of Folly*.

As, on the one Hand, Care should be taken to avoid all shameful Levity; so on the other, It is not fitting to introduce any Thing into the Sports of a People, which offends true Manhood, and inspires a Savageness of Temper. Let our Publick Exercises therefore (suitable to every Rank and Condition) be such only as naturally form the Limbs to Agility and Strength; especially in such a manner as may be serviceable to the Community. Upon this Account, the Propriety of
Nati-

National Games consists in adapting them to the Age and the Place ; and, in supplying Those, that grow obsolete and useless, by New Ones.

Justs and Tournaments, and Shooting in the Long-Bow, were heretofore very manly Recreations, and worthy to be encouraged : But, an universal Change in Martial Discipline has rendered them now as Insignificant, as Chariot-Races, or the Practice of the Sling. According to the Cast of our Times, Riding the War-Horse ; shooting with the Harquebuss, as in *Switzerland* ; the Exercise of Arms ; Mock-Fights and Sieges, (directed by Men of Skill) would turn our Holidays and Festivals to Account : These would prove Games of Dignity, not only becoming the Patronage of Great Men, but even worthy the Consideration of a *British* Parliament : And It were to be wished, that every Gentleman of an Estate, would allot Rewards within his Rural Dominions, to improve the Inferiour Inhabitants in Cudgel-Playing and Wrestling ; and raze all the Cock-Pits in his Jurisdiction.

We are celebrated through the World for the Swiftnefs of our Horses : an empty Praise, without the Addition of other Qualities. King *William*, who was sensible of this Extrava-

gance, did endeavour to improve our Racers into a Serviceable Breed, by obliging the Horses, that ran for His Plates, to carry a more than ordinary Weight. It is Pity (methinks) the Legislative Authority has never pursued so proper a Hint, to make the Diversions of *New-Market*, a Publick Benefit. The present Generation of Race-Horses is of so slight a Make, as to become useless in all the Exigencies of Life; unless I may be allowed to recommend one of the Fleetest to the *Pretender*, for a Charging-Horse, upon his next Landing.

But, of all Games, those which deserve most to be advanced, in *Great Britain*, are Naval Sports and Exercises; such as Swimming, Diving, Rowing, Sailing, &c. To be able to manage a Boat with Dexterity, is of as great Consequence in this Island, as it was to be an expert Charioteer in Ancient *Greece*. In this Particular, I cannot omit giving Mr. *Dogget* (who has been so eminent on our Theatre) his due Praise upon this memorable Day, and recommending his Example to my Countreymen, who desire to distinguish Themselves by a Publick Spirit. By instituting an Annual Prize to be rowed for, he has raised up a laudable Ambition in the Youth of the
Thames:

Thames: He has put them upon studying the Knowledge of the River, and carrying the Skill of the Oar to Perfection. This may animate Persons of ample Fortunes and Superiour Quality to institute Naval Exercises, and carry the Games from the River into the Ocean; whereby the *Britons* may be taught to enlarge their Commerce, and maintain the Sovereignty of the Seas. As Mr. *Dogget* has the Glory of being the First Founder of these Water-Games, which may in Time rise to a greater Pomp and Solemnity; so has he, with equal Prudence and Loyalty, appointed them to be exercised in Commemoration of his Majesty's happy Accession; without which, our Free Constitution had, in all Appearance, expired.

This Day Twelvemonth, I was a private Spectatour of this River-Game: But, now I have determined to attend It in a Barge, rowed by Six *Free-Sailors* and True Protestants. From what I observed last Year, the following Verses of *Virgil*, translated by *Dryden*, give a lively Image of the Publick Diversion of the Day.

*Four Gallies first, which equal Rowers bear,
Advancing, in the Watry Lists appear.*

*They gripe their Oars; and every panting Breast
Is rais'd by Turns with Hope, by Turns with
Fear deprest.*

*The Clangor of the Trumpet gives the Sign;
At once they start, advancing in a Line:
With Shouts the Sailors rend the starry Skies;
Lash'd with their Oars, the smoaky Billows rise.
Exact in Time, with equal Strokes they row;
At once the brushing Oars and brazen Prow
Dash up the sandy Waves, and ope the Depths
below.*

*Not fiery Coursers, in a Chariot Race,
Invade the field with half so swift a Pace.*





N^o 39. *Monday, Aug. 4. 1718.*

Conceit, in weakest Bodies, strongest works.

SHAKSP. *Hamlet.*



ANKIND attend so little to the latent Springs, by which they are moved, that the far greater Number, when they least suspect it, act by Passion, and not by Reason, even in the most serious Concerns of Life. We are seldom aware of the secret Workings of our Inclinations; and often, when we imagine we proceed most upon Principle, the Heart imposes upon the Understanding.

There is likewise another great Intricacy in Human Nature, which escapes the Observation of the Generality. It frequently happens, that a remarkable Excellency is in a great Measure, if not wholly, owing to some predominant Failing: So that, in rooting out a Complexional Vice, we may endanger a Vertue, that grows up with It, and twines,

as it were, about It. The Soul has its Lights and Shades, which mutually heighten each other: And it requires a very masterly Hand to soften the Shadowings, and not deaden the brighter Colours, in proportion. In the Applications therefore of Philosophy (as in Prescriptions for the Body) great Skill is required, by attempting to Strengthen the Mind on one side, not to Weaken It as much, or more, in another Part.

I CHOOSE to explain my Second Observation by a Weakness, very Common amongst Women. Their unreasonable Fears and Apprehensions, the suddain Terrours of their Imagination, and their Propensity to Frights upon every little Accident, is a heavy Tax not only upon their own Quiet, but likewise upon the Tranquillity of the Men, whose Affections are interested in their Happiness: For, a Person, whose Spirit is seldom or never alarmed with any Fears for Himself, is capable of being terrify'd beyond Measure at the unexpected Shriek of a beloved Female. And yet, this uncontrollable Timidity in the Fair Sex does, no doubt, very much contribute to heighten and secure those Vertues, which are peculiarly eminent in Them. This Feminine Frailty is a Fence to their Modesty, and a strong

strong Guard to their Honour. It likewise improves that soft Disposition, that engaging Tenderneſs, which is ſo commendable in a Wife and a Mother: And, were young Ladies to be reaſoned into a Hardineſs of Temper, or a Manly Reſolution; it is very much to be queſtioned, whether They would remain ſo ſcrupulous of their Reputation; and whether they would be ſo unwearied and vigilant in their tender Offices over an Infant, whoſe Death they imagined themſelves able to ſupport. In correcting the Mind therefore, with reference to Imperfections of this and the like Nature, the ſafeſt Conduct is to have regard to the true State of Humanity, and the main Exigencies of Society: Not to be too rigid and critical in rectifying ſmall Irregularities, like an over-judicious Authour, who poliſhes away the Strength and Energy of his Thoughts; but to ſuffer a Pardonable (I might perhaps ſay, Providential) Failing, for the ſake of preſerving a great and neceſſary Vertue. To illuſtrate this Notion yet farther; the moſt prudent Management is, to endeavour, as near as poſſible, to ſettle ſuch a Ballance of Power between Reaſon and the Social Paſſions, that neither may grow abſolute, and prevail over-much, to the Prejudice of the Other: Since a
Heart

Heart chilled with Philosophy, will hardly feel the warm Emotions of Tendernefs and Generofity; and a Breaft, glowing with Paflions, will as little be tempered by the Admonitions of Reafon, as a Refiner's Furnace will be cooled by Sprinklings of Water.

It is very much to be regretted, that a tolerable Degree of this happy Temperature is hardly to be found amongft Women; more efpecially with Regard to the Weaknefs already mentioned. Their Imaginations are without Controul; and their Apprehenfions too violent: Their Fearfulnefs exceeds all Bounds; their Surprizes are extravagant; and they live in a World of Terrours. They may, in this Particular, be compared to Aſpin-Trees, which tremble with the flighteft Breath of Air, while all the other Trees of the Foreft ſtand unmoved. A great many Inconveniencies, and even Diſaſters, riſe out of this Single Infir- mity; which imbitter our Lives, as well as Theirs, and render our mutual Felicity very Precarious. From this Unhappinefs proceed ſo many ſuddain Diſorders of various Kinds; ſo many Indifpoſitions and fatal Sickneſſes in full Health; ſo many Dejections, and even Diſtractions, of Spirit in ſound Underſtandings: And, to This, alone it is to be attributed, that
 ſeve-

several Families are deprived of Heirs. Whereas a moderate Firmness of Soul, and a little Habit of Recollection (which might be introduced without abating the Softness of the Sex) would make them more happy in Themselves, and a compleater Blessing to the Men.

This Feminine Timidity, in so wild an Excess, is rather a Fault of Education, than an Infirmary of Nature. The Mothers, by their Example, teach the Daughters from their Childhood to shriek at Trifles; and habituate them to be in pretty Agonies, when Smiles would be more reasonable, and more becoming. These Counterfeit Terrours often grow, in time, to be Real; at least, they help to weaken Nature, where She most wants to be fortify'd. The Ladies will pardon the *Free-Thinker* (who deals not much in Compliments) if he surmizes, that there is sometimes a Share of Affectation in this wondrous Facility of lapsing into Disorders, upon the slightest Warning. I desire my Fair Disciples to discountenance these wanton Fears; since they contribute to make this Kind of Womanhood more universal, than it would otherwise be; because several weak Imaginations, not apprized of the Cheat, catch it, as a Distemper; and feel those Frights in Earnest,
which

which the more Accomplished only Act. *Timidula* fancies this Humour improves her Charms; and thinks, she should not be thought more Beautiful than her Companions, if she did not appear more Fearful.

I admire the Character of *Sophronia*, who does not aspire to Masculine Vertues, and at the same time is above the capricious Terrors of Women. She is not accustomed to startle at every common Accident; and yet, a passionate Tale shall make her weep. She can hear it Thunder with a Composure of Mind; but, if her Lord is in the least indisposed, she cannot close her Eyes. She can hear the Cry of the Night-Raven, and look at a falling Meteor or an Eclipse, without being alarmed: And yet, she never could have the Courage to venture to a Masquerade.

I have been led into this Subject, in pure Compassion to the Ladies, by the Relation of an unfortunate Accident, which happened, last *Whitsun-Week*, in *Hertfordshire*. Two Country Virgins set out on Horseback, to see the Diversions of a neighbouring Fair. The One (whom I shall call *Lucia*) rode Single; the other (whose Name was *Phebe*) Double. They had a River to pass over: When they were on the Bridge, *Lucia's* Horse started;
and

and leaped, over the Rail, into the River. The Rider however was taken safe out of the Water, without any other Detriment, but being Wet. They put into a Farm-House, to dry her Clothes : Where *Phebe* complained, that the Fright she felt upon *Lucia's* Account had much disordered her, and given her a violent Pain in her Head. She continued very pensive, notwithstanding all they could say or do ; and did not find her self in any Disposition to partake of the Amusements of the Fair. This Melancholy, which had seized her Spirits, occasioned the Company to return homewards much earlier, than they intended. When they came near the Bridge again, the Impression of her Friend's Danger renewed itself so powerfully in *Phebe's* Imagination, that she fell off the Horse (from Behind her Brother) into Convulsions ; and, being carried into a House hard by, she died within a few Minutes.






N^o 40. *Friday, Aug. 8. 1718.*

Ab, Virgo infelix, quæ te dementia cepit!

VIRG.

 **O**N the Twenty-Third past, I received a concise Epistle in a most Feminine Character, without any Name or Date. I dare venture to pronounce it Genuine, from the Stile and Argument; and I shall give it to the Publick, as a very Natural Piece of Writing, and compleat in its Kind.

To Mr. *FREE-THINKER.*

S I R,

‘ **I** Observ’d, in one of your Papers, a Friend
‘ of yours was in great Care to know
‘ what Party you belonged to. If he will
‘ but take the Pains to read some of your
‘ Late foolish Scribling, it will put him out
‘ of Pain about that Matter. I can see no-
‘ thing

' thing in any of them, which deserves so
 ' much Applause; but only to make Laughter
 ' for Fools: For, I think no Man of Sense,
 ' but may bestow his Time far better, than
 ' to mind any such Stuff. Neither does it so
 ' well become you to meddle so much about
 ' Religion; but only a Body may think you
 ' have none, or else so small a Share of it,
 ' that it can hardly be perceiv'd without a
 ' Long Pair of Spectacles. And if the Go-
 ' vernment think so well of it, as to let every
 ' one have their Liberty, I cannot see what
 ' such Hot-brain'd Fellows has to do to vili-
 ' fy any one about it.

I NEED not acquaint my Readers, that
 this Letter comes from a *Female Fanatick*:
 I find, she has been looking in my * Glafs;
 which has put her out of Conceit at once
 with the *Free-Thinker*, and Her self. Per-
 haps (said a young Member of the Royal-Soc-
 iety) it has had the Effect of a Burning-
 Glafs upon her; and the *Focus* of it may have
 so vitrify'd her Heart in Errours, that it is
 become too hard and brittle to receive any
 Impressions from Reason. However, as she
 seems resolv'd not to part with her Opini-

* N^o 31.

ons, I advise her at the same time to keep her Temper ; since Anger is thrown away upon a Philosopher. I must observe, that she is guilty of one very willful Oversight; when she insinuates, that her Sect is tolerated by the Government. They are not punished indeed, as their Disobedience deserves, and the Laws require ; which, in the Opinion of most Good Subjects, is now more properly a Negligence, than Lenity, in the Magistrates. This voluntary Mistake concerning Toleration, (which they would fain impose upon us) obliges me to produce an Observation, which a Gentleman, whose Business it was to talk with a great many of them, made upon these Fanaticks: *They will not Swear, (said he,) but they will Lye and Prevaricate most notoriously.*

When I published my * Three Discourses; from the Fourth to the Eleventh of *July*, I had in Reserve some farther Considerations relating to the Fanaticks ; which did not properly fall in with my Design, at that Time : I shall therefore take the Opportunity of throwing them into This Paper ; that my Countrymen may, in the Compass of Four Lectures,

* N^o 30. &c.

have a full Account of the Delusion of these People, and the Wickedness of their Leaders.

IT has ever been the Cunning of Fanaticks (and indeed there is a Necessity for it) to set up some New absurd Opinions and Practices, or to revive Old Ones, that have been exploded. I believe it is an Opinion and Practice intirely New (very Extraordinary at least, I am sure) that Numbers of People should assemble Themselves (contrary to Law) under a Pretence of Religious Worship, to Pray for the Confusion of their Countrey, and the Destruction of an Established Government, under which they may enjoy all the Rights and Privileges of their Fellow-Subjects. Such, in Effect, has been the Perswasion and Practice of the Fanaticks, ever since they have had the Audaciousness to open their Congregations, in so Publick a Manner, in several Places throughout the Cities of *London* and *Westminster*: Since, all those Petitions, which are inserted in the Liturgy of the Church of *England* for the Preservation of the King, the Royal Family, and the State, are by Them perverted, and put up to Heaven, with great Fervour, for their Overthrow. I shall leave their Doctors to answer for the Impiety of this Mock-Worship to their own Consciences :

T

But,

But, as to the Absurdity of it, I must observe; That it is inconsistent with common Sense, and the plainest Maxims of Society, for any Communion to renounce the Authority of the Civil Magistrate. Allegiance and Protection are Reciprocal in all Countries; and every Man does indispensibly owe an Allegiance to the Prince, from whom he receives Protection.

As to the Absurd Exploded Doctrines, which the Fanaticks have Revived, They are for the most Part (if not all) such as would in a little time make us loose Sight of the Reformation, and run us quite back into Popery: And yet, they have the Assurance to call Themselves Protestants; and pretend to be the only Legitimate Sons of the Church of *England*. Do not their Priests, and several of their Writers, contend for the Use of *Chrism* in the Baptismal Water; for the Oblation of the Elements in the Eucharist; for the Mixture of Water with the Sacramental Wine; for Auricular Confession; Prayers for the Dead; and for the Authority of Tradition? Let their Disciples be once thoroughly convinced, that these Obsolete Superstitions are Orthodox, and they will soon be persuaded, that the
Refor-

Reformation was Impious and Heretical : Neither will they rest satisfy'd, till the *Royal Priesthood* is *Reinthrone'd* in *Great Britain*, and restored to their ancient Pomp and Grandeur.

If we consider the Distinguishing Sanctity of the Fanaticks, we shall find, it does not consist in a punctual Adherence to the express Doctrines and Precepts of the Gospel; nor in a Purity of Morals exceeding That of their Neighbours ; the Essentials of the Christian Religion : But, in such Extravagancies as their seditious Teachers impose upon them for Essentials. The Super-Excellency of their Religion (as Protestants) is founded upon its Singularity : They place it in adhering to a Person, they are Taught to believe the Right Heir to the Crown ; and in pursuing Salvation under the Guidance, and through the Means, of a truly Right Priest, whom, at this Distance, it is impossible to find out ; and (by the By) no Man, according to them, can be a Right Priest, who is not determined to be a Rebel. Mr. *Dodwell* (an eminent Authour of their Sect) has presumptuously carried the Powers of this Disaffected Priesthood to such a Height, as to make even the Immortality of the Soul to depend upon their Baptism.

I do not recollect, that I have omitted any material Observation relating to the Fanaticks; nor, that I have wronged them in any Circumstance. As for the treacherous Guides of these Abused People, it is to be feared, they are not to be wrought upon by Reason. They have Understandings to apprehend the Unjustifiableness of their Practices; but, they have not Hearts disposed to own it. Nevertheless, my Labours, joined to the Writings of others, may contribute to weaken the Power of their Witchcraft, and to thin their Assemblies. Let their Hearers reflect sedately with themselves; and from the manifest Advances, which their Teachers make towards the Church of *Rome*, they will have sufficient Reasons to believe, that it is not the vain Rights of the *Pretender*, but the Cause of Popery, they so industriously promote under a specious Disguise.

Lastly; to apply to the Interests of those weak Men, who seem to be engaged like Persons in Pursuit of the Philosophers Stone: Let them consider, their long Succession of Hopes, and the repeated Promises of their Wise Men, are vanished like a Dream: And now, the very Foundations of their Delusion sink apace, by the Publick Transactions of
Europe.

Europe. I forewarn them therefore not to rely upon Cardinal *Alberoni*; but to remember, that their great Confidence in the King of *Sicily*, the Czar of *Muscovy*, and the King of *Sweden*, has turned to no manner of Account.

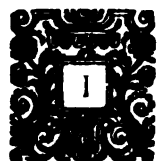


N^o 41. *Monday, Aug. 11. 1718.*

Speravi melius, quia me meruisse putavi:

Quaecunque ex merito spes venit, aqua venit.

OVID. Epist.



I MUST make it my Request to the Ladies, to be less Cruel to their Lovers; or, it will be utterly impossible for me to proceed in my Lectures, without frequent Interruptions; unless I could learn of them, to laugh at the greatest Sufferings in Life. *Philothander*, (a collateral Branch, I suppose, of the *Philandrian* Family) on the Tenth of *July*, complains to me, that *Emilia's* Sister, disappointed in her own Gallant, has set her

Wits at work to frustrate his Love to *Emilia*. I advise him to divert her Malice, by fastening a new Spark upon her. The same Day, *Hippolytus* desires me to assure the Idol of his Soul, that he is resolved to put in Practice the Resolution he came to, when he saw her last; if he does not receive her Commands to the contrary. I do not like the Message, this Hot Summer; and I desire the Lady not to cut off his Hopes, at least, before the End of *September*. I have received Two Letters from *Philander*; The Second may be of use to him, and is worthy the serious Perusal of my Female Disciples; for which reason I shall comply with his Request, in giving it a Place here.

Mr. FREE-THINKER, *July* 18. 1718.

‘ I Find but one Fault with your Paper;
 ‘ which is, that it comes out too seldom.
 ‘ Your impartial Reasoning renders it acceptable, as well as useful to Ingenuous
 ‘ Minds. But, though your Thoughts are
 ‘ chiefly employed on the most serious Subjects; yet, I can assure you, not a Few are
 ‘ pleased to find you do not wholly neglect the Concerns of Love. I have a particular

‘ ticular Interest obliges me to wish this Pas-
 ‘ sion were so disciplined, as to be brought,
 ‘ in some measure at least, under the Con-
 ‘ duct of Reason and Equity, in Both Sexes.
 ‘ I will not presume to undertake this Task;
 ‘ though I shall think my self very Fortunate,
 ‘ if any of my Reflections (who am not with-
 ‘ out Experience) may prove of some Use
 ‘ to you in this Attempt.

‘ Notwithstanding I am a Sufferer in a se-
 ‘ vere Degree, I must ingenuously own, that
 ‘ the Baseness, the Hypocrisy, and the In-
 ‘ constancy, of our Sex, are undoubtedly the
 ‘ principal Causes of the Misfortunes of ma-
 ‘ ny Faithful Lovers. Vows and Protestati-
 ‘ ons, and even Sighs and Tears, are so art-
 ‘ fully tounterfeited, and perverted to such
 ‘ unmanly Purposes, that they have quite
 ‘ lost their Efficacy; and Virgins cannot, in
 ‘ the main, be too much cautioned against
 ‘ Credulity. If therefore you can perswade
 ‘ the Men to be more Sincere, the Women
 ‘ will become less Cruel. But while I ex-
 ‘ cuse the prudential Rigour of the Fair Sex,
 ‘ I must charge them with two prevailing
 ‘ Iniquities; which are the Bane of True
 ‘ Love, and have proved the Ruin of many
 ‘ a Gallant Spirit.

‘ Beauty is the Portion of Females ; with
 ‘ which Nature has endowed them, to sub-
 ‘ due the Fierce, and to attract the Gentle :
 ‘ But, the Charms of a Coquette are like
 ‘ Instruments of Death in the Hands of a
 ‘ Tyrant : She is always pleased with the An-
 ‘ guish of her Admirers. The fair *Mirabella*
 ‘ makes no scruple of declaring, that she
 ‘ delights in the Torment of her Lovers ;
 ‘ and that a dying Groan has more Musick in
 ‘ it, than a whole Opera. I threatned to ac-
 ‘ quaint you with her Insolence ; which keeps
 ‘ her a little in Awe at present : For, we know
 ‘ she dreads your Displeasure.

‘ The Second heinous Crime of the Sex
 ‘ is Fickleness ; a natural Levity of Mind,
 ‘ which proceeds from a Love of Novelty. An
 ‘ old Lover is apt to pall upon their Fancy ;
 ‘ and then, the first new Servant, that offers,
 ‘ is received ; without any Regard to the long
 ‘ and faithful Services of the Former. Thus
 ‘ *Bellander*, when he might reasonably have
 ‘ expected the Reward of a Three-Years
 ‘ Constancy, found his Mistress had felonious-
 ‘ ly withdrawn her Heart from him ; and be-
 ‘ stowed it on a Neighbouring gay Thing,
 ‘ who was come fresh into the Countrey
 ‘ from his Travels ; and had imported no other
 ‘ Accom-

‘ Accomplishment, but a handsome Cravat-
 ‘ Tossel of *French* Beads ; which, he said,
 ‘ had accompanied him through the politest
 ‘ Courts of *Europe*.

‘ But I, Mr. *Free-Thinker*, labour under
 ‘ an uncommon Instance of Female Incon-
 ‘ stancy. I gave you, above a Month since,
 ‘ a short Account of my Passion for *Bella-*
 ‘ *mira*, and the Alteration I then perceived
 ‘ in her. Though she is a Lady of Sense
 ‘ and Wit, equal to her Beauty, yet she
 ‘ will not Vouchsafe to give me the least
 ‘ Reason for her Defection. You were so
 ‘ kind, as to give her a Hint of her Crime
 ‘ in * a late Paper ; which (as I am told)
 ‘ made her Blush. I fear a malicious Per-
 ‘ son, in whom she places too great a Con-
 ‘ fidence, has abused me to her. If so, dear
 ‘ Sir, make her sensible, that she ought in
 ‘ Justice to give me a Hearing, and to let
 ‘ me have the common Right of answering
 ‘ for my self. If she resolves to persist in
 ‘ her Perfidy ; I hope, so great a Blemish in
 ‘ her Character will come as a Cloud be-
 ‘ twixt me and her Charms, and favour my
 ‘ Attempts towards regaining my Freedom ;

* N^o 33.

‘ which

‘ which I had much rather give up to her
 ‘ for ever, upon any tolerable Conditions. I
 ‘ desire you to indulge an unhappy Man so
 ‘ far, as to insert his just Complaint in your
 ‘ Paper: Your generous Espousal of his Cause
 ‘ will (I am confident) reduce *Bellamira* to
 ‘ a Sense of my Wrongs, and restore to Hap-
 ‘ piness

Your Admirer, and

obliged humble Servant,

PHILANDER.

THIS Gentleman, by his Letter, should be a very Honest, and a very Pretty Fellow, in the worthiest Sense of the Phrase, Nothing can be more reasonable, than his Request: and if *Bellamira* does not give him a fair Hearing, the World will be apt to condemn her to perpetual Virginity. On the other Hand, if *Philander* does not prove the Man he pretends to be; I shall be proud of an Opportunity to justify the Conduct of *Bellamira*, and clear her from the heavy Imputation of Perfidiousness. In the mean time, I shall warn all the Fair *Barbarians*, not to insult over the Sufferings of a sincere Lover, by a Pastoral Tale, which I received last Week.

The.

The INHUMAN FAIR.

HEAR my Complaint, unkind Alcimadure!
Relieve the Wretch, at least, you will not
Cure:

*Let my long Sufferings your Compassion move;
Vouchsafe me Pity, while I merit Love.*

*Thus in the Fair One's Porch poor Daphnis
cry'd.*

*In vain, Alas! — All Entrance is deny'd.
Inhuman Maid, said He; before your Eyes,
I hoped, I might expire your Sacrifice:
Then, with Despair oppress'd, He call'd on Death;
And on the Threshold sigh'd away his Breath.*

*In Peace, at last, ill-fated Daphnis sleep!
The Shepherds o'er thee mourn; the Virgins weep:
Alcimadure alone walks heedless by;
Nor strews thy Tomb, nor dewes it with her Eye.*

*Now, through the Monthly Signs the fiery Sun,
By Nights and Days, his Annual Course had run;
When*

300 *The FREE-THINKER.* N^o 41

*When the relentless Nymph went out to brave
Her Lover's Shade, and triumph o'er his Grave.
The Moon beheld her to the Musick bound,
Tread down the Flow'rs, and spoil the sacred
Ground.*

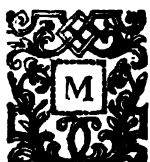
*When, lo! a Burst of Thunder rends the Air!
'And the cleft Earth receives the blasted Fair.
Her frighted Ghost to Pluto's Realms descends;
'And now, too late, her Pride to Daphnis ends.
Doom'd to a fruitless Love, the injur'd Swain
Repays her Passion with a just Disdain.
In vain, Alas! like him before, she burns;
And not in vain, like her, he Scorn return.*





N^o 42. *Friday, Aug. 15. 1718.*

*Nunc patimur longæ pacis mala: servior armis
Luxuria incubuit; victumque ulciscitur orbem.
Nullum crimen abest, facinusque libidinis, ex quo
Paupertas Romana perit.* JUVEN.



Y Nineteenth, Twenty-fourth and Twenty-fifth Lectures were intended for the more immediate Service of my Countrey; by observing how much it is Changed and Polished for the Worse. To these I shall subjoin another Discourse, as requisite as any of the Former; since, the reducing of it into Practice will very much contribute to preserve, not only the Liberties, but likewise the Peace of the Nation, Entire. I wish there did appear, to an unprejudiced Observer, no Signs of Decay in the One, or of Instability in the Other, in the present Age: And yet, the Symptoms, that look so suspicious, do not arise from

from a Fault in the Government ; but from a Degeneracy in the People : Infomuch, that were not the Vertue of the Prince too sublime to take any Advantage of the Corruption of the Subject, I fear we might be brought, without much Difficulty, to comply with any State of Servitude.

We are, by our Laws and Constitution, the most Free People in the World ; by our Situation and Naval Strength, the most secure from a Forreign Enemy ; by a happy Distribution of Power, and the Openness of our Cities, the least capable of maintaining an Intestine War : And yet, by a National Vice, which has gained the Credit of a Vertue with the Generality, We are in a forward Disposition to forfeit (in the Process of a few Years) some, if not every one, of these singular Blessings. I mean the *Excess of Luxury*, which prevails through every Order of Men, and is equally visible in Both Sexes. This Change in our Manners (as well as Those mentioned in my former Lectures) is not of *British* Growth ; but transplanted into the Island, by Persons refined in slavish Courts, under the flattering Appearance of Improving Life : So that a Sober *Englismen* has Reason to wish, that your Exotick Fine Gentle-

Gentlemen were Counterband by Law, with a Permission only to import Plain Artizans and Labourers ; who, while they earn their Bread, enlarge our Commerce, and at the same time teach us Industry and Frugality; the surest Pledges for the Vertue and the Wealth of a Community.

What avails it, that we are born out of Bondage ; that Liberty is the Birth-Right of every *Briton* ; if, as we grow up into Manhood, we become Slaves (for the most part) from the Courtier to the Peasant ? Is there a Free-Holder who can call his Voice his own ? A Representative of a Corporation, or County, who never conceals the Motive of his Vote ? A Lawyer, who delivers his Opinion without Partiality ? A Divine, who preaches only the plain Gospel ? Or a Statesman, wedded to the Publick Good ? There may, I know, be Particular Instances of Vertue produced in these several Stations ; but, they are so very Singular, that I question, whether it would not be to their Disservice to point them out. The Multitude of every Order move by Direction ; and every Driver is driven in his Turn. What is it then, that so universally deprives my Countreymen of their Native Privilege of being Free Agents ?

Agents? Their Luxury. Let the Persons of Rank and Fortune contract their Desires, and proportion their Expences to their Income; and let the Middling and inferiour Rank of Men rely upon their Industry and Parsimony; so that there may be no Necessity of a servile Dependency from One Slave to Another; and we shall soon find our selves put into the full Possession of that perfect Freedom, which is warranted to us by Law. Without this Resolution, we boast as vainly of the Liberty of our Constitution, as the Man, enthralled by Prejudices, vaunts the Freedom of his Reason.

The Childish Ambition of endeavouring to vie, one against another, in the Baubles and Play-Things of Life, will by Degrees make us an easy Prey to any bold Invader; or set us up to Auction for the Highest Bidder. The Benefit of the Ocean will but hasten our Destruction; while by our Traffick we barter our valuable Commodities, and our Money, for Outlandish Trinkets: The Consequence of which must be, that our Neighbours will grow Rich and Powerful, as we become Poor and Splendid. When the Men of Family and Figure are at once Vain and Indigent, through their Fashionable

able Excesses, it will not be in their Choice to remain Uncorrupted; Their Vassals likewise (imitating, in their Condition, the Follies of their Superiours) will readily comply with specious Arguments, and compliment the Great Ones with their dearest Privileges, for a vain Promise, or a deceitful Smile. To sum up this Consideration; It is not in the Power of the wisest Princes nor in the utmost Force of Human Policy, long to Protect a Luxurious People. It is not my Purpose to recommend the Practice of Austerities to my Fellow-Subjects: On the contrary, I would have them All (in their different Fortunes) enjoy the moderate Indulgencies, which our Nature requires, and which are the proper Rewards of Industry. This may be done, to our mutual Advantage, by confining our selves to a Consumption of such Manufactures and Productions as the *British* Dominions afford. Wine excepted, we want nothing of much Value to make Life Elegant, as well as Convenient. How can we then answer it to our Country, when we lavish out our Wealth to keep up Forreign Looms, to maintain the Labour of the wide World, while the Ingenuity of our own People lies discouraged?

This Abuse of Trade is not unlike the Expence we are at to propagate Christianity amongst the *Indians*, while it is a Religion very much unknown in *Great-Britain*.

The Luxury of a Nation does likewise unhinge the Publick Peace and Tranquillity; and frequently ends in the total Subversion of it. Poverty and Avarice are the restless Companions of Prodigality. Want makes Men desperate, and gives them Boldness equal to their Necessities. This gives Birth to Seditions, and Vigour to Conspiracies: For, no settled Government is convenient to Persons, whose Fortunes cannot be worse, and may prove better, by a Change. So that Luxury may be called the Parent of Civil Discord: And Bands of Highway-Men, and Factious Combinations, are cemented and animated by the same Principle. It is this Vice chiefly, that splits the Nation into Parties in Politicks; and makes many learned Doctors so very apprehensive of the *Danger of the Church*. Let a Fund be established to supply every Man in his favourite Extravagancies, and we shall never quarrel about the Terms of our Obedience, nor the *Divine Rights* of any *King* or *Priest*. But, since this Project is impracticable,

cable, because the Fund will always prove Deficient ; I exhort my Disciples (as they tender the Prosperity, the Laws, the Liberty, and the Peace of *Old England*) to discountenance this growing Evil ; to distinguish Themselves by an Honest Parsimony ; and to look upon the Luxurious Man as the most sordid Creature, and a Traitor to his Country.

WHILE my Resentments are warm against this Enormity, let me endeavour to communicate the same Spirit of Indignation to my Readers. The Papist, the Fanatick, the Rebell, is not half so pernicious as the Luxurious Man. Beware of the Spendthrift Patriot : He will redeem his mortgaged Estate at any Price : His Wants increase with his Desires ; and his Integrity is departed from him.

I shall not here observe, how the most flourishing States and Empires have perished, through an Infatuation after foreign Elegancies. Let their Fate warn us from naturalizing the Expensive Refinements and Diversions of effeminate Countries. Let us continue unelegant Clowns, in the Roughness of Vertue, and Hardiness of Liberty, rather than dwindle into the Polite Accomplish-

ments of Slaves. The Conveniencies of Life are few ; the Exigencies of Voluptuousness Infinite. If our Luxury rises in Proportion to our Commerce ; we trade to no Advantage : If it exceeds our Traffick, we must become a Bankrupt Nation.

In Arbitrary Governments there is some Excuse for Luxury : It is not only countenanced, but required, by the Prince. It supports his exorbitant Power, by keeping the Nobility Poor and Humble. The excessive Splendour of some Courts, and the gilded Poverty of such as glitter in them, serve to strike the inferiour Subjects with a superstitious Reverence for Tyranny ; and have the same Effect in the Abuse of Government as the Pomp of the *Romish* Worship has, in the Abuse of Religion ; which is to maintain the Usurpation of the Priesthood. But, an *Englishman* has no Temptation, beside his Vanity, to draw him into unnecessary and inconvenient Expences. Insist upon thy Birth-Right ; be a Man ; and thou mayst preserve thy Dignity without an Equipage. The Gentleman, who walks through the Streets, and the Gentleman who rides in his gilt Chariot, are not distinguished by any Privileges in our Constitution ; nor, amongst Men of Sense, are any common Respects and
Civi-

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Civilities, which are payed to the One, refused to the Other. The Embroidered Coat does not take Place of the Plain Dress: Neither is a King of *England* accustomed to smile on a *Brocade*, more than upon a Brown Drap.



N^o 43. *Monday, Aug. 18. 1718.*

*Rex est, qui metuit nihil ;
Rex est, quique cupit nihil :
Hoc regnum sibi quisque dat.*

SENEC. Trag.



VERY Condition of Life has its Circle of Prejudices ; and there is as little Free-Thinking amongst Kings and Princes , as amongst their Subjects. Did they know the Happiness there is in Privacy and Leisure, and consider their High Station as Philosophers, they would repine at their Lot ; like the Pilot who envies the Passengers, that sleep

supinely, while he sits watchful at the Helm. The Administration of Government is, at best, a glorious, unthankful Office: A Task not to be coveted by a Wise Man; and hardly to be supported, with an Equality of Mind, by a Brave Man. The Monarch, who studies only the Good of his People, cannot be wholly free from Inquietude: And the Tyrant reigns in perpetual Anxiety.

Nevertheless, so prevalent has been the Ambition of many private Men, (some of whom have failed in their Attempt) that without any Regard to Right and Wrong, they have sacrificed their Honour and their Quiet to the Love of Dominion; refusing no Fatigues to become Miserable. There have been some likewise, born to Rule, so averse to the Cares of Empire, that they have been impatient to be dismissed from them: But, the Number of the Former exceeds the Latter. For the Credit of Humane Nature, I would fain persuade my self, that these Singular Instances of Retirement are not to be attributed to a Weakness or Inconstancy of Mind; but rather to a Sublimity of Temper, which considers Humane Power as Necessary, but not Desirable.

Amongst

Amongst the rare Examples in this Kind, it is yet more extraordinary to find this Philosophick Spirit in a Woman. *Christina*, Queen of *Sweden*, is the latest Instance to be found in the Histories of *Europe*. In the Year 1654, she resigned her Crown in a Publick Manner at *Upsal* to *Charles Gustavus*, on the sixth of *July*. With what Deliberation and Constancy, she came to this Resolution, will appear by a Letter she wrote, Four Months before; which, as a Curiosity not much known, I have translated out of the *Memoirs of Literature*, printed at the *Hague*.

A Letter from CHRISTINA, Queen of Sweden, to Monsieur CHANUT, the French Ambassadour at the Hague.

S I R,

Westras, March 5. 1654.

‘ I HAVE formerly communicated to you
 ‘ the Reasons, which have prevailed up-
 ‘ on me to persevere in my Design of Ab-
 ‘ dicating. You know, I have continued long
 ‘ in this Humour; and that I had conside-
 ‘ red of it Seven Years, before I came to a
 ‘ Resolution of putting it in Practice. There
 ‘ are Five Years, at least, since I acquainted
 ‘ you with my Determination; and I then

U 4

‘ saw,

' saw, that it was your Affection, and the
 ' disinterested Concern you had for my For-
 ' tune, which influenced you to oppose me,
 ' at the same time that you could not ob-
 ' ject to my Reasons; since there appeared
 ' Nothing in my Purpose, unworthy of me.

' You may remember what I said to you
 ' upon this Subject, the last time I had the
 ' Satisfaction of discoursing with you: All
 ' the Incidents, which have intervened in so
 ' long a space of time, have never wrought
 ' the least Change in me. I have directed
 ' all my Actions to this Point; and I have
 ' conducted them to a Period, without Wa-
 ' vering. I am now ready to finish my Part,
 ' and to retire behind the Curtain. As for
 ' the Applause at going off, I am in no
 ' Trouble about it. I know that the Com-
 ' position of the Scene, which I have repre-
 ' sented, is not conformable to the common
 ' Laws of the Theatre. It is not to be
 ' expected, that what is very sublime and
 ' full of Spirit in it should please the whole
 ' World. I allow every one to judge ac-
 ' cording to his Capacity: I cannot deprive
 ' Mankind of their Liberty: And had I the
 ' Power, I should not have the Will to do
 ' it. I know there are some, who will judge

' favour-

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‘ favourably of me ; and I am perswaded, you
 ‘ are of the Number. The rest of the World
 ‘ know neither my Reasons, nor my Tem-
 ‘ per; for, I never declared my self, but to
 ‘ you, and one other Friend, who from his
 ‘ Candour and Greatness of Mind is quali-
 ‘ fied to think of my Conduct, as you think.
 ‘ *Satis est Unus ; satis est Nullus* : I despise
 ‘ the Rest ; and I should do an Honour to any
 ‘ one of the Herd, whom I should esteem Ri-
 ‘ diculous enough to contribute to my Di-
 ‘ version.

‘ I shall never be at the Pains to make
 ‘ my Apology to them ; neither shall I in
 ‘ this entire Leisure, which I am preparing
 ‘ for my self, find any vacant time so much
 ‘ as once to think of Them. I shall em-
 ‘ ploy it to examine my Past Life, and to
 ‘ correct my Errours ; without either won-
 ‘ dring at, or repenting of, my Resolution.
 ‘ What Pleasure shall I receive from the Re-
 ‘ flection of having done Good to Men with
 ‘ Joy, and causing those to be punished with-
 ‘ out Remorse, who deserved it ! I shall have
 ‘ the Consolation of never having rendered
 ‘ any Person a Criminal, who was not guilt-
 ‘ ty ; and of sparing even Criminals. I have
 ‘ preferred the Safety of the State to every
 ‘ other

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‘ other Consideration : I have sacrificed every
 ‘ thing to its Interest ; and I have nothing to
 ‘ reproach my self with, in the Administra-
 ‘ tion of it. I have possessed without Pride ;
 ‘ and I have quitted without Reluctancy.
 ‘ After this, never fear for me : I am in
 ‘ Safety ; and my Felicity is not in the Reach of
 ‘ Fortune. I am Happy, whatever befalls me :
 ‘ *Sum felix tamen, O Saperi ; nullique potestas*
 ‘ *Hoc auferre Deo.*

‘ Yes ; I am Happy beyond Mortals ; and
 ‘ shall remain so to the End. I have no Ap-
 ‘ prehensions from that Providence, you men-
 ‘ tion ; *Omnia sunt propitia* : Be it, that Pro-
 ‘ vidence shall take upon it self the or-
 ‘ dering of my Affairs ; I submit, with that
 ‘ Respect and Resignation, which I owe to
 ‘ its Will : Be it, that Providence leaves me
 ‘ to my own Guidance ; I will employ all
 ‘ the Faculties, with which it has endowed
 ‘ my Soul and my Understanding, to make
 ‘ my self happy : and I shall be Happy, so
 ‘ long as I am perswaded, that I have nothing
 ‘ to fear from Men, nor yet from God. It
 ‘ shall be the Business of my remaining Por-
 ‘ tion of Life, to familiarize these Thoughts
 ‘ to my Mind.

‘ I am

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‘ I am below Envy, in my present Condition: But, were my Felicity known, I should be envied more than ever. You, however, love me so, as not to repine at my Good Fortune: And I deserve it at your Hands; since I have the Ingenuity to own, that I am indebted to you, for no small Share of these Sentiments. I learned them from your Conversation; and I hope, one Day, to improve them with you, in my Retirement. I am satisfy’d, you cannot forget your Word; and that you will continue my Friend, in this Change of my Circumstances; since I quit nothing, worthy your Esteem. In every Condition, I shall preserve my Friendship for you; and you will see, that no Alteration can happen to me, capable of varying the Sentiments, I am proud of. You know all This; and I am convinced you believe, that the greatest Assurance, I can give you of my self, is to tell you, that I shall always be

CHRISTINA.






N^o 44. *Friday, Aug. 22. 1718.*

*Est modus in rebus; sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

H O R.

 I HAVE a little Piece of Secret History to communicate to my Female Readers. The Singularity of it may recommend it; and, if they are not the Better for it, the Blame will not be mine. In the mean time, they are at Liberty to give what Credit they please to the Relation.

In a full Assembly of Ladies, where there was a Mixture of several Ages, the Conveniencies and Inconveniencies of the *Hoop-Petticoat* happened to be canvassed, with great Freedom of Conversation. There were only Four Gentlemen present; Two of which spoke earnestly in the Debate, One against the Other. *Florio*, a metled Spark, of great Volu-

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Volubility of Speech, employed his Wit in Defence of the Mode. *Sophronio*, of riper Years, and fewer Words, reasoned against the Extravagancy of the Fashion. The Opinions of the Assembly were much divided. In order therefore to come to a fair Determination, the Ladies laid their Injunctions upon the two Champions, to consider the Subject maturely; and to be ready by that Day Sennight to deliver their Sentiments upon the Merits of the Cause; at which time they engaged Themselves to give them a Hearing, at Nine in the Evening. The appointed Hour being come, the Company ranged Themselves on either Hand, according to their different Inclinations. On the Right sat the Grave Matrons; and on the Left shone the blooming Virgins; Both Parties equally assured of Success, and equally confiding in the Abilities of their Oratour. The Damask *Settee* was placed in the Center, at a convenient Distance from the Audience; when *Florio*, observing a profound Silence, and an Impatience in the Looks of his sprightly Patronesses, made his Reverences; and, mounting the Silken Rostrum, harangued the Assembly in the following Manner.

LADIES

LADIES *and* GENTLEMEN;

‘ I congratulate my good Fortune, in that
 ‘ I have the Honour to speak before so
 ‘ polite an Audience upon a Theme, whose
 ‘ Diameter and Circumference affords so large
 ‘ a Scope to Eloquence. Were I to handle it
 ‘ Inch by Inch, my Speech would swell in
 ‘ Proportion to the Amplitude of my Sub-
 ‘ ject; and I should find my self encompas-
 ‘ sed with a luxuriant Circle of Tropes and
 ‘ Figures, round and magnificent as the Hoop,
 ‘ I attempt to praise.

‘ I have enquired at the most flourishing
 ‘ Ware-houses, and consulted the most know-
 ‘ ing Coopers of the Female Sex; but I
 ‘ cannot distinctly learn to whose extensive
 ‘ Genius, the Ladies are indebted for this
 ‘ Invention of the Hoop-Petticoat. The lear-
 ‘ ned Writers of Antiquity are silent upon
 ‘ the Occasion; which makes me conjecture,
 ‘ that the Glory of this Pompous Piece of
 ‘ Elegancy is due to the Moderns. Mon-
 ‘ sieur *Tournefort*, in his Voyage through the
 ‘ *Levant*, gives the Description and Figure
 ‘ of a very magnificent Petticoat, worn by
 ‘ the Ladies of *Myconia* (Fair Islanders like
 ‘ your selves) which may probaby have been
 ‘ the

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‘ the Original of yours: That, indeed, is full
 ‘ of Plaits, and quilled from Top to Bottom;
 ‘ whereas yours are plain, which is after the
 ‘ *Grand Gusto* in Structures of every kind.

‘ When I consider the Clinging Drapery
 ‘ of our Grandmothers, and compare it with
 ‘ the spreading Coats of this Assembly; I
 ‘ do not so much wonder at the Rudeness
 ‘ of the Former, as I am astonished at the
 ‘ Politeness of the Present, Age. They
 ‘ crept along as it were in Fetters: And
 ‘ a Woman with her Head Peeping out
 ‘ of a Sack, could hardly be more confined,
 ‘ or make a more Grottesque Figure. On
 ‘ the other hand, the Cupolo-Coat allows
 ‘ all the Freedom of Motion, the graceful
 ‘ Walk and the Majestick Step; not to
 ‘ mention the Beauty and the Splendour of
 ‘ the Foot, which plays visibly within the
 ‘ Circle, and ravishes the watchful Eyes of
 ‘ the Beholder.

‘ When I survey the Structure of this Sil-
 ‘ ken Dome, and contemplate the Convex, or
 ‘ the Concave, of the Building; I am struck
 ‘ with Admiration at the Ingenuity of Man-
 ‘ kind: A Fabrick so ample, and withal so
 ‘ portable, is Stupendous! And After-Ages,
 ‘ who perhaps may see this Contrivance only
 ‘ in

‘ in the Paintings of some great Masters, shall
 ‘ with Pain believe what the Justness of the
 ‘ Pencil represents.

‘ Were I to enumerate the Conveniencies
 ‘ and the Ornaments, which accrue to the
 ‘ Sex from the use of the Hoop, the
 ‘ Tapers would require snuffing, before my
 ‘ Speech could draw towards an End. There-
 ‘ fore, I shall only touch upon Two Ob-
 ‘ servations. The first is, That the Com-
 ‘ pass of the Coat serves to keep the Men at
 ‘ a decent Distance; and appropriates to every
 ‘ Lady a spacious Verge, sacred to her self.
 ‘ In the next place, the Compliment, al-
 ‘ lowed in all Times, of comparing a Beau-
 ‘ ty to a Star, will now quadrate in every
 ‘ Respect; when it may properly be said
 ‘ of every Fair Female, that she moves in
 ‘ her Orb, and shines in her Sphere, in Pro-
 ‘ portion to a Star of the First Magnitude.

‘ I might here mention the vast Benefit
 ‘ the Publick reaps from this Dress, and take
 ‘ Notice of the great Number of Hands em-
 ‘ ploy’d in building and repairing these beau-
 ‘ tiful Edifices; were it not too well known
 ‘ to my Hearers. I cannot, however, pass
 ‘ over in Silence the particular Encourage-
 ‘ ment this Mode has given to Whale-
 Fishing;

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‘ Fishing; no inconsiderable Branch of the *British* Commerce.

‘ Go on then, Adorable Creatures, to cherish and improve an Ornament, every way Praise-worthy. Suffer not your selves to be perswaded to your Downfal, by those who would undermine your Main Support. Suspect the Artifices of such as would narrow your Foundation; and resolve to maintain the Establishment of your Charms upon a wide, spreading Bottom, to the Last.

AS soon as *Florio* had finished his Declamation, a young Damsel of Fifteen made Two exorbitant Steps (measuring at each the Compass of her Hoop) quite a cross the Room; and with her slender Fingers tied a Gold Cord with two large Tossels of Gold to his Sword; a Present, it seems, which the youthful Part of the Assembly had bespoke for their Oratour. This Gallantry performed, *Sophionid* stood up, and modestly bowing, went to the *Settee*; where, standing upon the Floor, he took his Turn to speak, over it, as follows.

GENTLEMEN *and* LADIES,

‘ I Perceive, by the applauding Smiles and
 ‘ I triumphant Display of the Fans from
 ‘ the gay Side of this Bright Circle, that
 ‘ the Prejudices of Youth will weaken the
 ‘ Force of any Arguments, I may draw from
 ‘ Reason to combat the flattering Eloquence
 ‘ of my Antagonist. But, when I turn to
 ‘ the unbiaſſed Part of my Audience, I doubt
 ‘ not of a favourable Hearing from Them;
 ‘ And I am perſwaded, their Approbation
 ‘ (which ever way it Points) will have its
 ‘ proper Influence over the Virgins; ſince
 ‘ their Modesty will not ſuffer them to diſ-
 ‘ regard the Judgment of Perſons, whoſe
 ‘ Wiſdom and Experience entitles them to
 ‘ Reſpect.

‘ I have always been of Opinion, that the
 ‘ Two Principal Articles to be conſulted in
 ‘ Dreſs are Conveniency and Ornament; and
 ‘ that, in Both, there ſhould be ſome regard
 ‘ had to Frugality, and an inviolable Adhe-
 ‘ rence to Modesty; more eſpecially in the
 ‘ Fair Sex. Now, if you will be pleaſed to
 ‘ conſider the Hoop-Petticoat impartially, in
 ‘ its moſt Faſhionable Dimenſions, I fear you
 will

‘ will not find it answer to any of these
‘ Considerations.

‘ I believe it would puzzle the quickest
‘ Invention to find out one tolerable Con-
‘ veniency in these Machines. I appeal to
‘ the Sincerity of the Ladies, whether they
‘ are not a great Incumbrance upon all Oc-
‘ casions (Vanity apart) both at Home and
‘ Abroad. What Skill and Management is
‘ required to reduce one of these Circles
‘ within the Limits of a Chair, or to find
‘ Space for Two in a Chariot? And what
‘ Precautions must a Modish Female take
‘ even to enter at the Door of a Private
‘ Family, without Obstruction? Then, a viva-
‘ cious Damsel cannot turn her self round
‘ in a Room, a little Inconsiderately, with-
‘ out oversetting every Thing, like a Whirl-
‘ wind. Stands and Tea-Tables; Flower-
‘ Pots, China Jars and Basins, innumerable;
‘ perish daily, by this spreading Mischief;
‘ which (like a Comet) spares nothing, that
‘ comes within its Sweep.

‘ Neither is this Fashion more Ornamental,
‘ than Convenient: Nothing can be imagi-
‘ ned more unnatural, and consequently less
‘ agreeable. When a slender Virgin stands
‘ upon a Basis so exorbitantly wide, she re-

‘seembles a Tunnel ; a Figure of no great
 ‘Elegancy. And I have seen many Fine La-
 ‘dies of a Low Stature, who when they
 ‘sail in their Hoops about an Apartment,
 ‘look like little Children in Go-Carts.

‘The manifest Profuseness of the Dress,
 ‘makes it needless for me to observe how
 ‘little it is calculated to answer the Pur-
 ‘poses of Frugality ; especially if we consi-
 ‘der, that the Luxuries of a Lady generally
 ‘bear a Proportion to this Circumference
 ‘of her Garment. Upon this Account the
 ‘Master of a Family, who has Three or Four
 ‘Hoops to maintain, must be a very good
 ‘Husband in other more necessary Articles,
 ‘or he will be apt to turn a Malecontent,
 ‘and think the Additional Burden of Pub-
 ‘lick Taxes insupportable.

‘I come, in the last Place, to speak to the
 ‘Modesty of this Cumberfome, Inelegant,
 ‘Expensive Mode. I could easily enlarge
 ‘upon this Topick, were it not too delicate
 ‘a Point before such an Audience. It will
 ‘be sufficient only to remind the Assembly
 ‘of what the Gentleman, who spoke before
 ‘me, intimated concerning the Visible Play
 ‘of the Foot : And I wish it could be said,
 ‘that the watchful Curiosity of the Men
 ‘was

‘ was never gratified farther upon certain
 ‘ Occasions; since the modern Petticoat is
 ‘ but a treacherous Covering to the Unwary.
 ‘ I see, on my Left Hand, Blushes begin to
 ‘ rise, which are more eloquent, than any
 ‘ thing I can say, against this Abuse of Cloa-
 ‘ thing. From these Fair Omens I hope for
 ‘ Success.

‘ I have only hinted (without the Var-
 ‘ nish of Rhetorick) at such plain Argu-
 ‘ ments as your own Reflection will readily
 ‘ improve to a full Conviction. The Conse-
 ‘ quence of which will be, the introducing
 ‘ of a more reasonable Fashion of Coats; or,
 ‘ at least, the reducing of the Extravagance
 ‘ of the Hoop, within the Bounds of De-
 ‘ cency and Moderation.

NO sooner had *Sophronio* retired from the
Settee to his Chair, than a Grave Lady took,
 out of a Corner Cupboard behind her, a
 Large, Massy Caudle-Cup; a comfortable
 Piece of Plate, after the old *English* Fashion:
 and she presented it in the Name of the
 Matrons to him, as their Acknowledgment
 for the signal Services of his Speech. The
 Wit and Vivacity of *Florio*; and the Good
 Sense and Modesty of *Sophronio*, were com-
 mended on both sides. But when the Two

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Gentlemen, who did not speak, were desired to gather the Votes of the Company, the Hoop-Petticoats were approved of, by above Two Thirds of the Voices.



N^o 45. *Monday, Aug. 25. 1718.*

Hoc autem liberiores & solutiores sumus, quod integra nobis est judicandi potestas; neque, ut omnia, quæ præscripta & quasi imperata sunt, defendamus, necessitate ulla cogimur.

CICER. Academ.



HIS Paper will be a proper Supplement to my First, by explaining farther the Commendableness and the Necessity of *Free-Thinking*. It will consist of a Letter, which came to my Hands from the Countrey, above Two Months ago. It has passed over as much Ground as the Post-Office can afford for Threepence; and, as I guess from the borrowed Name *Icenus* at the Bottom, may
come

come out of *Suffolk*. It is agreed, that this County was the First of those formerly possessed by the *Iceni*: Though Mr. *Camden* includes under that Denomination *Suffolk*, *Norfolk*, *Cambridge* and *Huntingtonshire*. *Tacitus* says, They were a Brave People. *Boadicia*, Wife to *Prasutagus* King of the *Iceni*, slew in Fight Eighty Thousand of the *Romans* and their Allies. My Correspondent seems to be a true Descendent from these ancient, stout-hearted *Britons*. He writes with a hardy Spirit, and a Freedom of Style, equal to his Thought. He is not my Disciple; but my Fellow-Labourer in the Cause of Truth; and I am proud of his Assistance.

Mr. FREE-THINKER, June 14. 1718.

‘ Commendation is ever least acceptable,
 ‘ when it is most deserved: I will not
 ‘ therefore disapprove my self to you, by
 ‘ saying any thing in Praise of your past La-
 ‘ bours: Though at the same time I can-
 ‘ not forbear, as a *Briton* and a Man, dis-
 ‘ charging my Heart of the Approbation,
 ‘ which is due to the Generous Task you
 ‘ have undertaken. What can be Nobler,
 ‘ than to vindicate the Liberty of the Mind,
 ‘ and to exhort your Countreymen to strike
 X 4 ‘ off

' off those Shackles of the Understanding,
 ' which Interest, Authority, Example and Pre-
 ' scription, have clapped upon it ? Truth has
 ' long been kept under Hatches by these
 ' Tyrants, and dares not shew her Head,
 ' without the Protection of a Resolute Phi-
 ' losopher: Or rather, she has been obliged
 ' to seek for Refuge in the Bottom of a
 ' deep Well, from whence we hope you will
 ' be able to force her up, into the Light, by
 ' proper Engines.

' Every Person, who scorns to wear the
 ' Livery of another's Understanding, ought
 ' to come in to you, to make up a *Posse* in
 ' Defence of a Liberty, which concerns us
 ' most nearly, and to which we have an in-
 ' disputable Right, as Men. Freedom of
 ' Thought is our distinguishing Prerogative ;
 ' and when by Restraints of any kind, which are
 ' not warranted by Reason, our Thoughts are
 ' compelled to move in a limited, prescribed
 ' Tract, They degenerate into Instinct ; by so
 ' much below that of Brutes, as the Impossi-
 ' tions of Men are inferiour to the Determina-
 ' tions of Nature. Free-thinking breaks no
 ' Bones, and Private Opinions destroy no Pro-
 ' perty, so long as the Magistrate is watch-
 ' ful over our Actions. If every Man's House
 ' be

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‘ be esteemed his Castle, and a Place of
‘ Safety for his Person; much more ought
‘ his Bosom to be accounted inviolable, and his
‘ private Reasonings uncontrollable by any
‘ Authority, except his own Judgment. And,
‘ though the blind Man should choose one,
‘ who sees, to lead him; yet, no Man should
‘ shut his Eyes, out of a Wilfulness to
‘ be led: Neither should any one impose
‘ himself for a Guide upon Another, who
‘ from common Experience finds his Eye-
‘ sight answerable to the necessary Purposes
‘ of Life; though perhaps he cannot see so
‘ far into a Refinement, as his Neighbour.

‘ Knowledge is the Food of the Mind;
‘ and when its Growth is not free and na-
‘ tural, the Nourishment it affords will be
‘ little better than Poison; the Soul, that is
‘ dieted with it, will prove a meagre Starve-
‘ ling: If we are not allowed to have it
‘ pure and unadulterated, we shall dwindle
‘ into a Race of mean Spirits, Dwarfish Ca-
‘ pacities, unequal to any great Undertaking,
‘ and incapable of a generous Intention. When
‘ Men are stinted in their Notions, and tyed
‘ down to a Set of Opinions, let them turn
‘ their Heads to what they will, their Sen-
‘ timents will be discoloured with their Fa-
‘ vourite

'vourite Schemes ; let their Thoughts flow
 ' never so abundantly, they will be tinged
 ' with the Mineral they pass through ; and let
 ' them fatigue themselves never so much,
 ' and keep in a continual Motion, they can-
 ' not get out of the Wheel of their Preju-
 ' dices. Whether they sit down to reason,
 ' or to invent, they treat every Thought in
 ' its Birth, as the merciless Tyrant did the
 ' Bodies of such as he could get into his
 ' Power : He was for reducing every Man to
 ' a Standard, by stretching the Joynts of those
 ' he found shorter than his Iron Bed, and
 ' chopping off the Feet or Legs of those,
 ' whose Stature exceeded his Measure. Thus
 ' the Schemes and Hypotheses, which Peo-
 ' ple are strongly prepossessed with, are as
 ' it were a Bed of Iron, upon which they
 ' torture every Thought, 'till by disjoynting
 ' one, and mutilating another, they bring their
 ' Conceptions to pass Muster ; after which
 ' they turn them out into the World ; and
 ' (to carry on the Allusion) they are admi-
 ' red by the Favourers of the Prevailing Hy-
 ' pothesis, for the Beauty, the Strength and
 ' Proportion of their Parts.

' Every Man of a Liberal Education should
 ' be ashamed to live without Knowledge of
 ' him-

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' himself. He ought to enquire into what
 ' passes within his own Breast, and examine
 ' with what Degrees of Assent he entertains
 ' his several Opinions; and if his Convic-
 ' tion be more or less than the Evidence
 ' of the Proposition, it is a certain Sign he
 ' does not reason freely: Some Prejudice
 ' puts down one, or lifts up the other Scale;
 ' and the Ballance is not suffered to play
 ' of it self. Implicit Assent, and Absolute
 ' Authority from Man to Man, in the Search
 ' after Truth, is as absurd, as it would be for
 ' a Prince to send out a Mariner to make
 ' Discoveries round the World, with strict
 ' Orders to sail full North; never to turn
 ' towards the East or the West; and to be-
 ' ware of the Danger of consulting the Com-
 ' pass.

' The Resigning of our Judgment to others,
 ' either voluntarily or upon unwarrantable
 ' Grounds, is not only a Dishonour to our
 ' Nature, but a Disservice to the Publick.
 ' Every Community must suffer, that autho-
 ' rizes or encourages Restraints upon the
 ' Opinions of Men. When the Authority of
 ' the Magistrate, or the Influence of any Bo-
 ' dy of Men, shall make it requisite for Peo-
 ' ple to Assent either to Facts or Doctrines,
 ' of

‘ of which they have no thorough Convic-
 ‘ tion, and without the Belief of which they
 ‘ may be not only good Subjects, but Chris-
 ‘ tians; Ignorance and Slavery must be the
 ‘ Portion of those People, and the Inheri-
 ‘ tance of their Posterity. We had not to
 ‘ this Day known any thing of the *Indies*,
 ‘ if every Prince had made it a capital Crime,
 ‘ as a Pope made it a damnable Sin, to say
 ‘ the Earth was Round. Therefore to esta-
 ‘ blish useless Speculations by Law, whether
 ‘ True or False, and to annex either Hang-
 ‘ ing or Damnation to them, is not only a
 ‘ Weakness, but an Impiety, in a Govern-
 ‘ ment. It is assuming a Power to Coin and
 ‘ Stamp Truths for the World. Whereas
 ‘ Truth is invariable by its Nature, and
 ‘ placed from Eternity out of the Power of
 ‘ Man; It is unalterable; like the Law of
 ‘ the *Medes* and *Persians*, not to be reversed
 ‘ by Human Authority; neither does it stand
 ‘ in Need of being defended by It.

I C E N U S.





N^o 46. *Friday, Aug. 29. 1718.*

*Felices animos, quibus hæc cognoscere primis,
Inque domos superas scandere cura fuit!*

OVID. *Fast.*



HERE is an Entertainment prepared, against Night, for the Whole Town: And I send this Paper about to the Ladies, in particular, to invite Them to it. I leave it to Them to lay their Commands upon their several Admirers to attend them by Six in the Evening, to explain the Representation to them; and I advise them to discard every Lover, who cannot answer their Questions.

I hope None of my Fair Disciples will let slip the Opportunity of seeing a Spectacle, which will put them to neither Trouble nor Expence, and (if the Air proves favourable) will be infinitely beyond any of the Amusements, they subscribe to, so liberally.

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rally. Alas, what is a Play, an Opera, a Masquerade, an Ambassadour's Entry, when any of them stand in Competition with a Comet, an Eclipse, or any other Extraordinary Piece of Sky-Scenery, which from time to time shall be presented to our Admiration!

In the mean While, it shall be my Business this Morning, to free the Sex from the idle Fears and Apprehensions, They are liable to, upon uncommon Occurrences in the Worlds above us; that they may look with Satisfaction and Boldness, to Night, upon a Total Eclipse of the Moon; as likewise upon every future Variation, that shall happen amongst the Stars and Planets. A little *Preparation* of Philosophy, drawn from Common Sense, will fortify their Spirits, more than any Cordial, they can have Recourse to, in their Closets.

First then; I think it proper to inform the Ladies, that the Moon is a Dark Body, much like the Earth; but not half so Big: That the Increasing and Decreasing Light she gives us at stated Times, is only a Reflection of the Light of the Sun: And that sometimes the Earth happens to intercept the Sun-shine from the Moon for a short Space, either Wholly

ly or in Part; during which Time we say, that the Moon is Totally or Partly Eclipsed, or in other Words, shadowed by the Earth. This Conjunction, whenever it falls out, is no more contrary to the Course of Nature, than if a thick Cloud hid the Moonshine from us; neither does it in any wise prognosticate either Good or Evil to Nations, to Princes, or to private Persons. The Darkness proceeding from an Eclipse is less Frequent, but not more Ominous than a Darkness occasioned by a Cloud.

In the next Place, I shall observe, That the Fears of Women (as likewise of Men wholly unacquainted with Astronomy) upon these Occasions, proceed intirely from their Ignorance: And the Men of Skill look upon these Events with Absolute Unconcernedness of Mind, not from their Courage, but from their Knowledge. Whereas, were there any Danger, their Studies would render them more Conscious, and consequently more Apprehensive, of the Mischief.

Lastly; We have seen, within these Three Years, several remarkable Lights in the Air; One very Extraordinary and Total Eclipse of the Sun; and are this Night to see the Silver Light of the Moon stained as it were
with

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with Blood, and wholly overshadowed by the Earth: And yet the Course of Nature and our Political Concerns go on, as they went Before: the Seasons of the Year continue their usual Vicissitude; the Protestant Succession remains in full Force; and *Great-Britain* maintains her Ancient Dominion over the Sea.

It is the Prerogative of Great Philosophers to be exempted from the Fears and Surmises of the Vulgar. They can behold the uncommon Operations of Nature, unmoved by any other Passion but Admiration. To the common Herd of Mankind, every Part of the Creation is full of Terrours. Whole Nations have been alarmed by the Overflowing of a River, the Flight of Birds, or the Appearance of a Whale. The Earth, the Sea, the Air, abound in Portents and Prodigies to the Superstitious: But above all, Eclipses and Comets do assail the Hearts of the Ignorant with such a Panick Dread, as quite overcomes the Force of Reason; unless Care be taken by such Knowing Persons as they have a Confidence in, to forearm them with Arguments suited to their Comprehension.

The

The poor *Indians* are always in the greatest Consternation, when any thing extraordinary happens to the Sun or the Moon. *Columbus*, therefore, owed his Preservation to the Ignorance of the People of *Jamaica*: When he saw they began to desert him, he artfully denounced the Anger of God against them; adding, that within Two Days they should see a manifest Token of the Divine Displeasure, by a Darknefs over the Light of the Moon: This happening accordingly, they were reduced by their Fears to adhere firmly to him, as a peculiar Favourite of Heaven.

In the Year 1706, the *French* and *Spaniards* gave us a happy Instance of their Ignorance and Superstition. An Eclipse of the Sun falling upon the Day that our Troops landed to relieve *Barcelona*, our Enemies retired in great Confusion; taking it for an ill Omen, to see the Sun darkened on a sudden; especially, considering the *French* King's Device was a *Rising Sun*.

Six Years hence we are to have another Total Eclipse of the Sun, as Remarkable, and as Innocent as the Last; at which Period, I hope to meet my Female Pupils at *Salisbury*; where it will be seen in Perfection. In the mean Time, to raise their Curiosity, I shall now

Y

give

give them as natural a Representation of it, as I can figure out in Words.

When the dark Body of the Moon shall have performed its Progress so far, as to place itself directly between us and the Sun, and the Rays of Light shall be in a Manner wholly intercepted ; there will be such an universal and solemn Gloom spread over the Heavens and the Earth, as shall strike the Eye of the Beholder with a pleasing Dread. Thereupon, the Stars will begin to appear : The Winds will cease to blow. I see the Clouds becalmed ; and perceive a dead Stillness in the Air. The Fields, the Floods, the Forests, and the Mountains, look like a Night-Piece, imaged out by some Being of a superiour Skill in Painting. The Source of Heat, as well as Light, is shut up ; and my Spirits are seized with Chilness. The Hare hastens to the Thicket ; the Deer seeks the Covert ; and the Courage of the War-Horse quails, amidst the Pasture. I see the Wild Beasts come out, to seek their Prey ; the Ravens urge their Flight to their Nests ; the Bats skim through the Dusk ; and I hear the Cry of the Owl. The Flowers of the Field fold up their Leaves ; and the pale Light of the Glow-worm appears. Such will the Effects be of that short Interval


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Interval of Darkness, that Momentary Night
in full Day; till the Light breaks forth again,
and restores Gladness to the Whole Creation.



N^o 47. *Monday, Sept. 1. 1718.*

*Nec aliud quicquam per Fabellas queritur,
Quam corrigatur Error ut mortalium. PHÆD.*

 **B**EFORE I entered upon the Task
of *Free-Thinking*, in Order to ex-
tricate my Countreymen out of the
Depths of False Learning, the La-
byrinths of Sophistry, and the Enchantment of
Vulgar Prejudices, and to lead them in the
plain, open Paths of *Common Sense*; I con-
sidered the several Methods practiced by the
Great Philosophers of Old, as well as by the
Moderns, for the Benefit of the different Ages,
wherein they flourished. When I sum up
this Consideration, I find that Mankind has
been instructed by Hieroglyphicks, by Allego-
ries, by Fables, by Comparisons, by Enigma-
tical Sayings, by Proverbs, and by Precepts:

Y 2

Every

Every One of which have contributed to make Knowledge and Wisdom spread amongst the People.

Upon the Whole, it may be observed, that there are Two General Methods of Instruction; the One Oblique, and the other Direct. The Sages of the greatest Antiquity dealt almost wholly in the First; the more Modern, in the Second; and They of the Middle Age, in Both: Whose Example I endeavour to follow; since, I believe, It will best answer my Purposes.

The Eastern *Nations*, who have a surprizing Force, and often a Wildness, of Imagination, were to be allured to Wisdom by Types and Symbols, by Allusions and dark Sayings: Whereas, our Manner of Thinking is more Moderate, like the Temperature of our Climate; neither so Cold, as not to be delighted with Apologues and Similitudes; nor yet so Over-heated, as to reject dry Precepts.

Every disingenuous Artifice is put in Practice in Favour of Vice and Errour; therefore, no honest Art should be neglected to recommend Truth and Vertue. Let Them, therefore, when it is proper, come armed with the Power of Reason, and force their Way by the Dint of Demonstration: At other Times,
let

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let Them proceed by Insinuation, and gain Admittance under the Disguise of a Fable, or an Allegory. I know it is a received Maxim amongst the Logicians, That Illustrations and Comparisons should never be admitted for Arguments: Which, strictly speaking, must be granted. Allegories, Fables, Allusions, and Similitudes, do not, properly speaking, prove any thing: But, when justly invented, they often set the Truth in so clear a Light, as to make it stand in no Need of any farther Proof. In intricate Arguments, more especially, these Helps of Invention do very much facilitate them to the Understandings of Persons, unaccustomed to an abstracted Method of Reasoning: As the compleat Model of a Building will give an unskilful Man a distinct Notion of it; which is not necessary to explain it to a good Architect, who will be able to comprehend all the Contrivance and Proportions, by Lines and Numbers.

When, in the Progress of my Lectures, I come to treat of the different Styles and Manners of Writing, I shall enter particularly into the General Notions, I have here advanced: What I have now said being only intended as a Notice to my Disciples, that I often industriously avoid Argumentation upon

very important Subjects: And sometimes I melt down Syllogisms, and coin them into Allegory and Metaphor, to make them pass Current with my Countreymen. In the mean Time, as the Eastern Nations are to this Day the greatest Dealers in Fable and Allegory, I shall entertain my Readers with Two or Three short Specimens of their Genius, out of a *Mahometan Arabian* Writer; whose Book contains several Particulars of the *Egyptian* History, according to the Opinions and Traditions of the *Arabians*.

‘ WHEN *Noah* first opened the Ark by
 ‘ God’s Command, he let out the Raven to
 ‘ bring Intelligence of the Decrease of the Wa-
 ‘ ters. The Raven went out, and never re-
 ‘ turned; but stay’d to prey upon the Car-
 ‘ rions of the Dead. Whereupon, *Noah* made
 ‘ Imprecations against her, that she might ne-
 ‘ ver be a Domestick Bird; but live a Vaga-
 ‘ bond, and feed upon Carcasses. Afterwards,
 ‘ he let out the Dove: She soon returned
 ‘ with her Feet dyed by the Slime of the
 ‘ Earth, which the Sun had now heated; and
 ‘ her Feet have continued Red from that
 ‘ Time. Wherefore, *Noah* prayed to God to
 ‘ preserve her Swiftnes, and that she might
 ‘ become a Domestick Bird, and beloved of
 Men.

‘ Men. He likewise prayed, that she might
‘ have Patience to bear the Loss of her Young
‘ Ones; and he gave her his Benediction.

‘ They say, the Persons, who were in the
‘ Ark, pressed *Noah* to have it cleansed; which
‘ obliged him to give the Elephant a Cuff un-
‘ der the Ear; whereupon the Elephant snee-
‘ zed, and cast out a Hog to cleanse the Ark.
‘ They say likewise, that the Rats growing
‘ very numerous and troublesome, *Noah* gave
‘ a Blow under the Ear to the Lyon; who
‘ sneezed out a Cat to destroy the Rats.
‘ Others say, These Stories are meer Fiction,
‘ and not necessary to be believed.

‘ A N Abridgement of what is said of *Pha-
‘ rao*, and how God destroyed him by the De-
‘ cree of his Divine Will. *Pharao*, King of
‘ *Egypt*, was a Dwarf, but seven Spans high.
‘ Others say, he was Three Cubits in Stature;
‘ and that his Beard was Two Cubits long;
‘ so that when he sate, one Cubit of it lay on
‘ the Ground, before him. He twisted up his
‘ Mustachoes, and turned them behind his Ears.
‘ Others affirm, he had a large, fleshy Face;
‘ and that he was of the Race of the *Amale-
‘ kites*.” After this my Authour goes on with
an Account of some Particulars, imitated
from the Scripture-History, of *Pharao*’s Pride

and Obstinacy; and concludes with the following Story, which is after the Eastern Manner.

‘ WHEN *Pharao* had prayed to God to
 ‘ cause the *Nile* to flow, to appease the Mur-
 ‘ murings of the People, and it flowed accor-
 ‘ dingly; he took the Glory of it to Himself.
 ‘ But, as he returned to his Castle, *Gabriel*
 ‘ met him in the Way, under the Disguise of
 ‘ a Shepherd; and laying hold on the Bridle
 ‘ of his Mule, said to him: “ Great King, do
 “ me Justice against my Servant. What has thy
 “ Servant done to thee? Said *Pharao*. I have
 “ a Servant (replied *Gabriel*) to whom I
 “ have been liberal of my Kindnesses and Fa-
 “ vours, and yet he persecutes me, and those
 “ whom I love; and obliges those whom I
 “ hate: He is rebellious and disobedient to
 “ my Commands; he does not acknowledge
 “ the Good I have done him; and is forgetfull
 “ of me, so far, as to say, he knows not who
 “ I am. A very wicked Servant; said *Pharao*.
 “ If you bring him to me, I will have him
 “ drowned in the *Red Sea*; and shall not con-
 “ tent myself for his Punishment with the
 “ Water of the *Nile*, which is sweet and plea-
 “ sant. Great King, (replied *Gabriel*) let me
 “ have a Decree written to this Purpose, that
 where-

“ where-ever I shall find him, I may punish
 “ him according to it. *Pharao*, thereupon,
 ‘ caused to be written the Condemnation of
 ‘ a Servant rebellious to his Master, who loves
 ‘ his Enemies, and persecutes his Friends;
 ‘ who disobeys and ill-treats him; who is un-
 ‘ grateful, and acknowledges not the Kind-
 ‘ nesses he hath received of him; saying, he
 ‘ knows not who he is; and ordered, that he
 ‘ should be drowned in the *Red Sea*. “ Great
 “ King, (said *Gabriel*) be pleased to sign this
 “ Decree. *Pharao* signed it, and sealed it
 ‘ with his own Seal, and put it into the Hands
 ‘ of the Shepherd. *Gabriel* took it, and kept
 ‘ it as long as God commanded him. When
 ‘ the Day of *Submerſion* was come, *Pharao* be-
 ‘ ing juſt upon the Point of drowning; (God
 ‘ having delivered *Moſes* and his People from
 ‘ the Waves, and having opened to them a
 ‘ Paſſage through the Sea,) *Gabriel* came to
 ‘ him with that Decree. What is this, ſays
 ‘ *Pharao*? Open it, ſays *Gabriel*, and read
 “ what it contains.” *Pharao* opened it, and
 ‘ read it, and remembred it. “ You are (ſaid
 “ *Gabriel* to him) the Servant, whom this De-
 “ cree mentions; and ſee, here, what you have
 “ decreed againſt yourſelf.

Friday,



N^o 48. *Friday, Sept. 5. 1718.*

Quid est enim Temeritate fortius? Aut quid tam temerarium, tamque indignum sapientis gravitate atque constantia, quam aut falsum sentire; aut quod non satis explorate perceptum sit & cognitum, sine ulla Dubitatione defendere?

CICER. de Nat. Deor.



AFTER the Example of the Good Husbandman, who prepares the Soil with great Diligence, before he ventures to sow his Grain; I have employ'd my utmost Care to connect a short Set of Prefatory Lectures for the Use of my Disciples, to fit the Mind for the Reception of sound Knowledge, and to place the Soul in its natural Situation, by endeavouring to incline the Heart to a Love of Truth and Sincerity, and to give it an Aversion to Errour and Falshood. I shall now, therefore, take it for granted, that my Reader desires

desires nothing more, than to be freed from the false Opinions, which prevail in the World, through the Ignorance of the Vulgar, the Prejudices of the Unwary, and the Artifices of designing Men; that he may be satisfied of the Reasonableness and Certainty of his Notions; and consequently know what Opinions to receive, and what to reject.

The first Step then, towards acquiring this Kind of Knowledge, is to accustom ourselves to a *Habit of Doubting*; since all Reasoning proceeds from this Operation of the Mind; as all Prudence grows out of Caution and Circumspection. He, that never Doubts, will as naturally fall into frequent Errours, as the Man, who acts without Precaution, will often run into wrong Measures.

Our Prejudices, and our Errours, must be very Numerous, since the Generality of the Opinions, we embrace, are not the Result of a Rational Enquiry; but received upon the Authority of our Countrey, our Parents, our Teachers, our Acquaintance, and such Persons as we admire; or, they are owing to our Passions, or Interest; or lastly, they are approved for being Witty, or Bold; and often for being Singular and Distinguishing. And when we do believe what is really True, it is oftener
owing

owing to Chance, than to our Knowledge of the solid Foundation, on which it is built.

In such a confused, unselected Multitude of Opinions, if we desire to separate the Good from the Bad, it will be necessary to winnow our Store; and severely to examine, whether many Things, which we esteem to be True, may not be found False, upon a Scrutiny.

In order to such an Examination, we must be contented to look upon our whole Provision of Opinions as Dubious, with Respect to ourselves; whatever they may prove to be in the Issue, upon an impartial and strict Review: That is, we are not to admit any Notion as True, till we have considered the Reasons whereon it is grounded, and find them a sufficient Establishment for it. Without this Universal Impartiality, we may easily let several gross Errours escape our Notice, and cherish them warmly for Truths, to the great Detriment of ourselves and others.

This Prudential, Equitable Method of proceeding in our Search after Knowledge, is by *Descartes* called *Doubting of Every thing*; and is recommended by him, as the First necessary and useful Step, which ought to be taken, in order to come at Certainty. And He very justly lays a great Stress upon it; because it is
requi-

requisite, in Examining into every Proposition; to endeavour to have as little Propension to either Side of the Question, as if it were some New Matter proposed to us; or some Old Notion, with such equal Reasons on either Hand, as at first leave the Mind in a perfect State of Neutrality; not knowing which Way to determine its Judgment. This is such an Indifferency in the Mind, as leaves it wholly free; having not the least Concern on which Side the Truth may lie; with a Readiness to embrace It on Either Side. And, without this Equitable Temper, it will not be easy to discern the Truth, when it lies before us.

Notwithstanding what has been said; we are not to think, that Any One should, or indeed that he can, actually doubt of the Truth of every Proposition, he may have treasured in his Mind. Common Sense will not permit us to doubt, Whether Two and Two make Four; and whether the Whole of any Thing is Bigger than any One of the Parts. But a Lover of Truth will search into the Bottom of Things, with as much Diligence and Exactness, as if he doubted of them, before he pronounces them to be Certain and Indisputable. Therefore, an honest Man should labour more especially to acquire this Habit of
Philo-

Philosophical Doubting, where he has most Reason to apprehend the Weight of some Prejudice, either for or against any one of his Opinions.

Neither is a Person, who proceeds by this Philosophical Doubting in his Enquiries after Truth, to look upon himself as wholly disengaged from all his former Principles and Rules of Action, 'till such Time as he shall be able to determine their Truth or Falshood in a positive Manner: But he must, at least in the *Interim*, govern himself by them, as probable Rules of Action, 'till he has an Opportunity to be informed more fully of their Reasonableness. For, he is not in the Case of one, who is perplexed with a Doubting Conscience, and has no real Perswasion to determine him in the Practice of his Duty; but actually believes his own Rules to be justifiable for the present; though, in order to examine more thoroughly into their Certainty, he resolves to make his Enquiries as freely, as if he very much doubted of them.

But, as even this Philosophical Doubting is an uneasy State of Mind to a Man, who suspects that the greatest Part of what he has all along esteemed to be Knowledge, may upon Trial prove downright Ignorance; and is therefore

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therefore jealous, that if he persists to conduct himself by it, his Life may be one continued Dream of Folly; so that he cannot act with Courage or Comfort: A Wise Man should, as soon as he can, get out of this Comfortless, Unsettled Condition, by pushing on his Enquiries, 'till he comes to some fixt and certain Principles, from which he may draw evident Conclusions for his Conduct, upon all Occasions. This ought First to be done, in Cases every Day occurring; as in what relates to the Principles, by which Life is to be conducted, and Society to be preserved. In other Concerns, we are to give Preference to our Disquisitions, either according to the Value of the Things themselves; or as they relate immediately to our particular Profession; or as they conduce to make us Masters of any Science, we desire to be perfect in, for our private Satisfaction.

It is likewise proper, I should here advise my Disciples, to pursue strict Science, where Demonstration can be had: To content Themselves with a Probable Persuasion, where only Probable Arguments are to be expected: And wholly to refuse their Assent, when their Opinions must rather be owing to Chance, than to Conviction.

To

To this Philosophical Doubting, there are Two very opposite Extrems.

The One is an Obstinacy or Perverseness of Mind, in adhering to whatever we have once given our Assent, without ever considering whether we had sufficient Reasons for that Assent; without having Patience to hear any Thing, that may be urged against our Opinions; and with an unmanly Dread of letting any New Light into our Understanding, lest we should perceive more dark Corners in our Soul, than we should be willing to acknowledge.

The Other is a State of *Scepticism*; when a Man, upon Pretence of the many Errours stirring in the World, and the great Difficulty of disintangling the Truth from the Intricacy of so many perplexed and opposite Opinions, shall sit down with a Total Neglect of Reason, and a Contempt of Knowledge, in an Affected Doubting: I call it so; because, amongst those Persons who have given themselves this Air of Superiour Wisdom, there have not appeared any thorough-paced *Scepticks*; none, who pretended to doubt of the Truths of Mathematicks; or who looked on all Things so equally probable, as not to make Use of their Senses (like other People)

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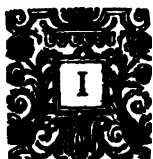
ple) for the Preservation of themselves, and of the Maxims of Common Prudence, in Conducting their Affairs.



N^o 49. *Monday, Sept. 8. 1718.*

*His Thought unravels all my Female Wiles,
And through my very Frowns discovers Smiles.*

ANONYM.



T will appear, by the Dates of the Two following Epistles, how long they have lain by me, before I could find a proper Opportunity to throw them into a Paper.

To the FREE-THINKER.

S I R,

June 16. 1718:

‘ E V E R since your Appearance about the
‘ T o w n , my Spirits have been in a strange
‘ F l u t t e r : For, immediately I guessed what
‘ y o u r *Free-Thinking* would come to. All
Z ‘ o u r

‘ our little Indiscretions, it seems, are once
 ‘ more to be blabbed, and exposed to the
 ‘ Publick in their most aggravating Circum-
 ‘ stances. One would think, the Sex had al-
 ‘ ready suffered sufficiently from the Sauci-
 ‘ nefs of your Predecessours. For my Part,
 ‘ I begin to be afraid of making a Visit;
 ‘ least I should meet with your hideous Pa-
 ‘ per in the Room, and there find my self
 ‘ painted (under a feigned Name) too much
 ‘ to the Life, to escape the Notice of the
 ‘ Malicious. Those impudent Creatures, the
 ‘ Men, may be able to brazen out the Shocks,
 ‘ you frequently give Them: But, consider
 ‘ what Confusion it must raise in a Consci-
 ‘ ous Female, when the Eyes of a Circle are
 ‘ at once directed upon her. A very slen-
 ‘ der Hint is sufficient to set the Ill-natured
 ‘ World upon making Applications. The
 ‘ censorious Prude will immediately run over
 ‘ all the *Toasts*, when you are upon the
 ‘ Topick of a Coquette, or an Innocent, Fro-
 ‘ licksome, young Thing. Keep, therefore,
 ‘ within the Boundaries of Philosophy, I be-
 ‘ seech you, for the future; and Tutour your
 ‘ own Sex: But, let not your Imagination
 ‘ wanton upon the Ladies, as you value the
 ‘ Smiles and dread the Displeasure of Per-
 ‘ sons,

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‘ sons, who have a greater Share of Passion
‘ and Resentment, than you can have of Phi-
‘ losophy. If you are Wise, you will make
‘ a right Use of this Friendly Warning from
‘ One, who is not

Your Admirer,

FURIOSA FLIRT.

MADAM,

June 18. 1718.

‘ **Y**OUR peevish Letter has diverted
‘ me; and the more, because I can see,
‘ your Anger is Counterfeit, and has given
‘ you as little Pain, as it gives me. I know
‘ the Sex too well, not to understand their
‘ Pettish Arts, and their Termegant Fetches.
‘ I perceive the Drift of your dissembled
‘ Rage is to draw me into a Correspondence;
‘ which I am willing to encourage. You
‘ shall be angry as often as you please;
‘ and I shall treat your Pretty Sallies with
‘ Indulgence.

‘ You may be assured, the Free-Thinker is
‘ not an Old, Testy Fellow; no Musty Philo-
‘ sopher, nor a Woman-Hater. It is requi-

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' site he should be in the full Vigour of his
 ' Understanding; and consequently, of an Age
 ' not insensible to the Charms of Beauty; nor
 ' of a Temper to undervalue the Displea-
 ' sure, or slight the Favour, of the Fair Sex.
 ' Did I not admire the Ladies, I should not
 ' take them under my Care: The Lapida-
 ' ry always bestows his Pains to polish and
 ' wear out every little Flaw and Blemish in a
 ' Jewel, in Proportion to the Price he sets upon
 ' it. I shall, therefore, go on to prune the Luxu-
 ' riancies of the Ladies, and clip their little
 ' Extravagancies into Shape, to render them
 ' more Lovely. Besides; I know, it will be
 ' impossible to bring the Men to their Senses,
 ' till Wisdom becomes somewhat Fashiona-
 ' ble amongst the Women. For which Rea-
 ' son, it will be my Business to animadvert
 ' equally upon the Conduct of Both Sexes,
 ' to bring them to Tally the better in Love,
 ' as well as in the Amusements and the Con-
 ' cerns of Life. As for the Generality of
 ' my Lectures, which more immediately re-
 ' gard the Females, I will venture to recom-
 ' mend them as a Beautifying Wash, that not
 ' only preserves, but wonderfully improves,
 ' the Complexion of the Mind; and may be
 ' safely

‘ safely used by Persons of every Age and
‘ Condition.

I am, M A D A M,

Your Admirer,

The FREE-THINKER.

HAVING acquitted my self to Mrs. *Flirt*, with the Gallantry of a Philosopher, I am not sorry, that I happen at present to be furnished with some Materials to teize her afresh, and provoke her to put on her engaging, frumpish Airs again. If my Intelligencies prove true, * the Two Pieces of Oratory, lately published, have had a considerable Influence upon several Persons of different Professions, who have their respective Hopes and Fears with Relation to the Hoop-Petticoat. Those Informations, I thought worth remembring, I shall communicate as freely, as I received them.

The Box-Keepers of the Play-House in *Drury-Lanc*, and the Pew-Keepers in the

* N^o 44.

Churches of *London* and *Westminster*, observing how much their Audiences are thinned since the Enlargement of the Hoop; intend (I am told) to send a Deputation to thank me for my Services, and to assure me, their Doors shall be always open to me *Gratis*.

It is said, that the Makers of these Engines are in Fee with the China-Shops, not to bate an Inch of Circumference, and for the future to build none but First-Rate Coats; and, that they are now trying to draw the Glass-Shops and the Cabinet-makers, into the Alliance. And, because it often happens, that a Lady, when she is in haste to go out, finds a Bone broken, or dislocated, or a Hoop burst; and then, frets at the Fashion: It is agreed, that a convenient Number of young Damsels shall be sent through the Great Streets, Morning and Evening, with a Provision of Whale-Bone round their Waste, to cry in a Shrill Tone, *Any Work for a Cooper*.

A Poor Cynick, who has already begged a Hoghead for his *Winter*-House, desires my Interest to some Portly Lady, for a Hoop-Petticoat, to serve him for a Tent in the *Summer*. A Poacher, who finds his Account
in

in the Game Act, has writ to a Friend to send him a Dozen of Second-hand Hoops into the Countrey, which by the Addition of a Cabbage-Net, will serve to Tunnel Partridges. The Hackney-Coachmen find their Horses, very much relieved by the spreading Coats; and say, they have nothing farther to wish, but that the Lawyers were obliged to wear them, in Term-time.

A young Man, who is Clerk to a Justice of the Peace, and a busy Asserter of the Laws, would have me convince his Master, that the Fashionable Petticoats are a publick Nuisance; and consequently, that the Fine may legally be levy'd upon all the Hooped Females, who move upon Pattens; since they manifestly come within the Statute, which provides against stopping up the Streets with Casks and Vessels of any Make or Size.





N^o 50. *Friday, Sept. 12. 1718.*

Cujusvis est hominis errare: Nullius, nisi insipientis, perseverare in errore. CICER. Philip.



HAVING treated of *Philosophical* *Doubting* in my Lecture of the Fifth Instant; I shall, This Day, recommend it again to my Readers; and attempt to shew the Reasonableness and the Necessity of it in other (and perhaps more familiar) Lights: That the Plainest Capacity may be capable to apprehend the great Advantages of this Disposition of Mind; without which we can never be thoroughly convinced of any Truths, that are not *Self-Evident*.

I desire the Lovers of Truth and Sincerity, to recollect the Doctrine delivered in my Thirty Sixth Discourse; from which they will naturally infer, that no Man, of common Reflection, can be Unblameable in his
Opini-

Opinions, who takes them upon Trust, and never once doubts of their Validity. In order to be fully perswaded of the Truth of an Opinion, (without which Perswasion it can never be justifiable to embrace it) Common Sense requires, we should not neglect the Proper and Ordinary Methods of Information: Now, all Information comes by Enquiry; and all Enquiry arises from Doubting. He, that is Positive, cannot Doubt; and consequently, cuts himself off from the Possibility of being Informed: Neither ought he, who never Doubted, to be Positive.

Of Truths, which are *Self-Evident*, the Number is but small; whereas the Variety of Truths, that require Examination and Reasoning, before they can be rightly apprehended, is Infinite. Besides, through Prejudice or Negligence, many Notions are taken for *Self-Evident Truths*, which upon an impartial Examination, would prove manifest Falshoods: And, this Deception is the main Source of the most Popular Errours. Therefore, an Honest Man cannot be too much upon his Guard, by accustoming himself to a Habit of Doubting. Let him remember, that he lives in a degenerate Age, and in a Nation Regimented into Factions; that he
is

is besieged on every Side with Errours: That he should therefore Garrison his Mind, and keep a constant Watch within Himself, so as to give no Admittance to New Opinions, before he takes a strict Account of them; neither to harbour Old Ones, which, upon being Questioned, cannot give sufficient Assurance of their Truth.

I am sensible this Lesson about Doubting cannot be learnt, without great Difficulty, by Persons, who are grown Old in Obstinacy and Prejudice; who have, perhaps, Borrowed all their Opinions upon Credit; and who, if they were to be judged by Right Reason, and called upon to give an Account of the Methods, by which they came by their Stock of Notions, perhaps would not be found to be rightly possessed of any one of their Favourite Tenets. But, I hope the more Ingenuous (who generally speaking are the more Youthful) Tribe of my Disciples, who have not yet laid in their Provision of Opinions for Life, may be perswaded to be Cautious in their Choice; not to Lumber up their Understandings with Old-fashioned Trumpery, on One-hand; nor to be fond of every New-fangled Toy, on the Other: But, to Select such a Set of Furniture, as
shall

shall be at once useful and ornamental, and never grow out of Fashion amongst Wise Men.

There are Persons, who have as great a Facility in Doubting, as Others have in Believing: The One affect Singularity; the Other, Popularity. Whereas the Free-Thinker, whose Heart is set upon Truth, Doubts only in order to be Certain; removes his Doubts by Doubting; and Believes or Disbelieves a Proposition, in Proportion to the Evidences, that appear to him, for it or against it. The Extreams of Credulity and Incredulity do often proceed from an equal Positiveness of Temper: And the only Cure for these Two Imperfections in the Understanding, is a Rational Doubting; such as will make us wary in Receiving New Opinions, and not unwilling to part with Old Ones.

There is as great a Libertinism of Mind in Believing without a reasonable Conviction, as in Disbelieving upon precarious Suppositions and unwarrantable Surmizes. An Over-Forwardness to Assent to Opinions, is a Prostitution of our Understanding: And an Over-Backwardness to Doubt, implies a Distrust of the Truth of our Perswasion, or at least a
Con-

Consciousness of our Inability to defend it. A Truth is no Truth to Him, who believes it Implicitly, and never enquires into the Reasons, upon which it is founded: And, an Errour is not chargeable as an Errour to the Man, who (after due Pains to be rightly informed) takes it for a Truth.

There are Opinions, which have prevailed in the World through many Ages, and are received almost Universally; and yet, may be far from being True. There may likewise be Opinions, which are very New and very Singular; and yet, are as far from being False. So that, neither the Antiquity nor Universality of the One, nor the Novelty or Singularity of the Other, ought to bias a Lover of Truth; who is to bring every thing to the Test of Reason, so far as his Capacity enables him. It may likewise happen, that We may believe some Things to be True, which are actually True; and yet the Reasons, upon which we ground our Belief, may be False: And this Consideration will furnish an Honest Man with a fresh Argument in Favour of Doubting.

To conclude my Two Lectures upon Philosophical Doubting, and to shew the main Advantages of such a Habit of Mind to
Man-

Mankind in General; I must once again remind my Readers, that it is impossible to Think Freely, and to come at Truth, without this Disposition. In the next place, I shall observe, That this Habit of Doubting will teach us to be modest in our Opinions, and ready to retract our Errours; not to be Positive in our Ignorance, but Inquisitive and desirous of Instruction; to be Moderate towards Those, who differ from us; and to suffer all Men, who live in Submission to the Civil Laws of their Countrey, to enjoy their Perswasion quietly, without attempting to convince them of any Errour, but by cool and temperate Reasoning.


• Lastly, it will be proper to observe; That the Great Truths of Religion, of Morality, and of Politicks, such as are the Cement of Society, come within a Narrow Compass; and may be apprehended by a Plain Capacity, that shall diligently enquire into their Nature, with a Teachable Disposition, and a Willingness to be informed. And as for the Refinements in these several Topicks, which have been introduced into the World by Speculative Men; the Knowledge of them is not Necessary (and very often Pernicious) to the Bulk of Mankind. The Applauded
Systems,

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Systems of these Kinds of Learning do not
improve, but confound the People; and the
Study of them is, at best, but a Solemn
Idleness.



N^o 51. *Monday, Sept. 15. 1718.*

*At secunda quies, & nescia fallere vita,
Dives opum variarum; at latis otia fundis;
Spelunca, vivique lacus; ac frigida Tempe,
Mugitusque boum, mollesque sub arbore somni,
Non absunt.*————— VIRG.

FTER what has been advanced
* concerning *Luxury*, methinks it
should not be difficult to per-
swade such of my Countreymen,
as are born to Competent Estates, (ac-
cording to their respective Conditions) not to
give into the general Infatuation of be-

* N^o 42.

coming Indigent through the Favour of Great Men. And, even the Younger Brothers of Good Families would find their Account more by improving their Fortunes in some Creditable Business, than by wasting their Time and Money in the uncertain Pursuit, and the Precarious Tenure, of Court-Employments.

It is excusable in a Gentleman, who has had the Misfortune to be bred at Large, and is too far gone in Life to apply himself to a Profession, to endeavour to merit the Attention of some worthy Patron, who may recommend him to the Favour of his Prince. But, it is amazing to see such Crowds of our Gentry, who with their Lands inherit Independency, be at no small Pains and Expence to become Slaves. Is there, to a Brave Man, any Happiness in Life, equal to Freedom? Or any Ambition, beyond That of having no Superiour? Especially in a Nation, where the Laws only (and not the Will of the Magistrate) claim our Submission.

It is no Wonder, that in Despotick Governments every Man strives to be in some Degree of Power; or at least to gain the Countenance of some *Court-Potentate*: Because

cause the Laws alone are not sufficient to shelter the Subject from Oppression. But, in *England*, the Lord, the Knight, the Squire, the Gentleman, the Trader, the Artizan, (each in his Way) may live, securely, to Himself and his Countrey; and appeal singly to the Laws for Protection. A *Briton* may fix his Happiness upon a solid Basis: Let him stand upon his own Bottom; let his Industry and his Frugality set him above Want; and neither the Prince, nor his Ministers, can give him any Molestation. Such a Man's Actions will be Free; and what he does, at any time, to serve his Countrey, will be done with a double Grace, when it shall appear, that he is controlled by neither Hopes nor Fears.

I am in Doubt, whether any Ministers of State will thank me for this Doctrine: Though upon Recollection, I cannot help thinking it a considerable Service done Them, to inspire their Fellow-Subjects with this honest Pride of Heart. In Case it prevails, They will be freed from the Plague of Levies this *Winter*: And, when Places once come to go a Begging, the Great Men (with the Assistance of a Good Parliament) will have little else to do in Conducting the Affairs

fairs of the Nation, but to be Plain and Honest; than which, Nothing is more easy.

Since, then, both the Ministers and the People may find their Advantage in an Effectual Disswasive from a Court-Life, I shall subjoin a Copy of Verses to that Purpose; and will only detain my Reader with a short Observation upon the Continual Temperament of Court-Weather: It is Warm, but not Pleasant, in the Sunshine; and, it Freezes bitterly, in the Shade.

An Epistle from a Gentleman in *Holland*, to his Friend in *England*; in the Year 1703.

FROM Utrecht's silent Walks, by Winds I
send

Health and kind Wishes to my absent Friend.

The Winter spent, I feel the Poet's Fire;

The Sun advances, and the Fogs retire:

The Genial Spring unbinds the Frozen Earth;

Dawns on the Trees, and gives the Primrose
Birth.

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Loos'd from their friendly Harbours, once again

Confederate Fleets assemble on the Main :

The Voice of War the gallant Soldier wakes ;

And weeping Cloë parting Kisses takes.

On new-plumed Wings the Roman Eagle soars ;

The Belgick Lion in full Fury roars.

Dispatch the Leader from Your happy Coast ;

The Hope of Europe, and Britannia's Boast :

O MARLBOROUGH come ! fresh Laurels for

Thee rise !

One Conquest more ; and Gallia will grow wise.

Old Lewis makes his Last Effort in Arms ;

And shews how, even in Age, Ambition charms.

Mean while, my Friend, the thickening Shades

I haunt,

And smooth Canals ; and after Rivulets pant :

The smooth Canals, alas, too Lifeless show !

Nor to the Eye, nor to the Ear, they flow.

Studious of Ease, and fond of humble Things,

Below the Smiles, below the Frowns of Kings ;

Thanks

*Thanks to my Stars, I prize the Sweets of Life :
 No sleepless Nights I count ; no Days of Strife.
 Content to Live, content to Die, Unknown ;
 Lord of my Self, Accountable to None ;
 I Sleep, I Wake ; I Drink ; I sometimes Love ;
 I Read, I Write ; I Settle, and I Rove ;
 When, and where-e'er, I please : Thus, every Hour
 Gives some new Proof of my Despotick Power.
 All, that I Will, I Can ; but then, I Will
 As Reason bids : I meditate no Ill ;
 And, pleas'd with Things, that in my Level lie,
 Leave it to Madmen o'er the Clouds to fly.*

*But, This is all Romance ; a Dream to You,
 Who Fence and Dance, and keep the Court in
 view.*

*White Staffs and Truncheons, Seals and golden
 Keys,*

*And Silver Stars, your tow'ring Genius please.
 Such manly Thoughts in every Infant rise,
 Who daily for some Tinsel Trinket cries.*

*Go on, and prosper, Sir : But first, from me
 Learn your own Temper ; for, I know you Free.
 You can be Honest ; but, you cannot Bow,
 And Cringe, beneath a supercilious Brow :
 You cannot Fawn ; your stubborn Soul recoils
 At Baseness ; and your Blood too highly boils.
 From Nature, Some submissive Tempers have ;
 Unkind to you, She form'd you not a Slave.
 A Courtier must be Supple ; full of Guile ;
 Must learn to Praise, to Flatter, to Revile,
 The Good, the Bad ; an Enemy, a Friend ;
 To give False Hopes, and on False Hopes de-
 pend.*

*Go on, and prosper, Sir : But learn to hide
 Your Upright Spirit : 'Twill be construed Pride.
 The Splendour of a Court is all a Cheat ;
 You must be Servile, e'er you can be Great.
 Besides ; your ancient Patrimony wasted,
 Your Youth run out, your Schemes of Grandeur
 blasted ;*

You

*You may perhaps retire in Discontent,
And curse your Patron, for no strange Event :
The Patron will his Innocence protest ;
And frown in Earnest, though he smiled in Jest.*

*Man, only from Himself, can suffer Wrong ;
His Reason fails, as his Desires grow strong :
Hence, wanting Ballast, and too full of Sail,
He lies exposed to every rising Gale.
From Youth to Age, for Happiness he is bound :
He splits on Rocks, or runs his Bark a-Ground ;
Or, wide of Land, a desert Ocean views ;
And, to the last, the flying Port pursues :
Yet, to the last, the Port he does not gain ;
And, dying, finds too late, He liv'd in vain.*





N^o 52. *Friday, Sept. 19. 1718.*

Sero sapiunt Phryges.



ABOUT Six Weeks ago, I gave the *Fanatics* a very Friendly Caution, * not to rely upon Cardinal *Alberoni*: And, one would imagine, that by this time They should be thoroughly convinced (while the Rest of the Nation is pleased) that his Eminency's Projects for disturbing the Repose of *Europe* are entirely defeated. Nevertheless, I perceive the Hopes of These Infatuated People go on still to rise (as usual) upon their Disappointments. Some of them resolve to believe, that the *British* Squadron, under the Command of Sir *George Byng*, was not victorious over the *Spanish Fleet*: And Others, who have the Modesty to give up That Point, are deep

* N^o 40.

in the *Spanish* Councils; and hug themselves upon the After-Game, the Cardinal has to play. Thus, one Delusion makes Way for another; and these Dreamers cannot find in their Hearts to awake.

Notwithstanding the Desperateness of their Condition, I shall continue to ply them with forcible Arguments from time to time, in Hopes to recover some of them to Reason; as it is necessary to teize Men, in Lethargies and Madness, with the sharpest Applications and severest Remedies, to bring them to their Senses. Happily, for this Purpose, one of my Correspondents has lately furnished me with a very seasonable Letter; which, though it should have no Effect upon these Extravagants, will be of use to the Sounder Part of my Fellow-Subjects.

Mr. FREE-THINKER, Sept. 8th. 1718.

‘ SINCE you seem to turn the main
 ‘ Bent of your Studies to the Service of
 ‘ your Countrey, and have expressed your
 ‘ self desirous of the Assistance of every ho-
 ‘ nest Man; I take the Liberty to send you
 ‘ a Reflection or Two, as they occurred to
 ‘ me, upon reading a remarkable Article in
 ‘ the printed News-Papers, which I perused
 A a 4 ‘ with

‘ with great Pleasure; and think it may be
 ‘ of use to the Publick to take some No-
 ‘ tice of it.

‘ THE greatest Strength, as well as Glory,
 ‘ of a Prince, consists in the Confidence his
 ‘ People repose in him: This can never ap-
 ‘ pear more manifestly, than when Private
 ‘ Persons do, of their own Accord, place
 ‘ considerable Portions of their Property up-
 ‘ on the same Foundation with His Govern-
 ‘ ment; and embark their Estates in the
 ‘ same Bottom with their King, so as to
 ‘ risque their Fortunes by an Alteration in
 ‘ the State.

‘ Every Man must needs have observed,
 ‘ that no Argument has been so much used
 ‘ by those Persons, who propagated the Ab-
 ‘ surd Distinction between the Interests of
 ‘ Land and Trade, as the Uncertainty of
 ‘ Parliamentary Security, and the Precariouf-
 ‘ ness of the Act of Succession; in order
 ‘ to deterr the Subject from advancing Mo-
 ‘ ney upon the Publick Funds: Urging, that
 ‘ the Adventurers did thereby place their Pro-
 ‘ perty on the same Establishment with the
 ‘ Government; and, that in Case of any
 ‘ Failure in the Protestant Succession, They
 ‘ must be inevitably ruined: Whereas, Land
 ‘ would

‘ would remain unalterable in all Changes.
 ‘ In this manner have several of our Coun-
 ‘ trey-Gentlemen been taught to comfort
 ‘ themselves with an Imaginary Security,
 ‘ amidst the Destruction of their Countrey.

‘ By this time, Sir, you may perceive, that
 ‘ my Thoughts turn entirely upon the Ar-
 ‘ ticle in the *Daily Courant* of the *Fifth* In-
 ‘ stant, which informs us, that Sir Robert Chap-
 ‘ lin (one of the Directors of the *South-Sea*
 ‘ *Company*) has purchased the Estate of the
 ‘ late Lord *Widdrington* in *Lincolnshire*, of
 ‘ the Yearly Value of One Thousand, Four
 ‘ Hundred and odd Pounds *per Annum*, for
 ‘ the Sum of Thirty Two Thousand, Four
 ‘ Hundred Pounds; which is above Twenty
 ‘ Two Years Purchase.

‘ I must own, I received much Satisfaction
 ‘ from this Piece of Domestick News, even
 ‘ at a Time when my Joy was yet fresh for
 ‘ our Compleat Victory at Sea, over the *Spa-*
 ‘ *niards*; And I cannot but think it to be one
 ‘ very good Effect of the Commission for for-
 ‘ feited Estates, that It has given our Mo-
 ‘ nyed Men so fair and Advantageous an
 ‘ Opportunity of shewing the Confidence,
 ‘ They have in the Strength and Security of
 ‘ the Present Government.

‘ This

the Possession of Lay-men, at the Reformation, was visibly our main Fence against Popery. I with Design say, That the Funds *have* been a Security to the Revolution and Protestant Succession; since, when I reflect upon the prudent Measures, lately taken for the Re-Establishment of the Publick Credit, I cannot but remark, that this Security will, in all Probability, be in a few Years determined; and that the Debts, for which the Funds are engaged, will be discharged (I fear) before the Spirit of Faction and *Fanaticism* shall be entirely quelled. Therefore, I assure my Correspondent, that I approve of the warm Wish at the End of his Letter.

The World is so much governed by Interest, that I doubt not, but the Expedient he mentions, would absolutely put an End to our Animosities. The Strength of the *Fanatics* lies chiefly amongst those Persons, whose Property is in Lands, or those, who have little, or no Property at all. And consequently, if the Possession of all our Lands, was inevitably to follow the Fate of the Present Government; it might prove as Invincible a Bulwark for securing the Continuation of the Protestant Religion; as the fore-

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fore-mentioned Distribution of Church-Lands was for defending the first Establishment of It.



N^o 53. *Monday, Sept. 22. 1718.*

————— *Tibi recto vivere talo*
Ars dedit? Et veri species dignoscere calles,
Ne qua subarato mendosum tinniat auro?
Quæque sequenda forent, & quæ vitanda vicissim,
Illæ prius creta, mox hæc carbone, notasti?

P E R S.

FTER my Two Lectures on the *Fifth* and *Twelfth* Instant, I dare say, the following Epistolary Discourse will be as acceptable to my Disciples, as it is to me. If they give due Attention to it, they will discover great Penetration and Justness of Thought through the whole Design of the Writer; and be more fully convinced of the Reasonableness of that Doctrine, which
I have

I have so earnestly recommended, as absolutely necessary to Those, who would seek after Truth in their Opinions, with Sincerity.

S I R,

Sept. 18. 1718.

‘ S I N C E you seem to have finished your
 ‘ Lectures upon Philosophical Doubting,
 ‘ and give us no Hopes of any farther
 ‘ Thoughts of your own upon That Sub-
 ‘ ject; I take Leave (while the Town is
 ‘ warm upon it) to send you a few Obser-
 ‘ vations on the different Conduct of the
 ‘ Understanding, with relation to Doubting:
 ‘ Which, by giving an Insight into what pas-
 ‘ ses in the Mind, may detect the secret
 ‘ Insincerity, that often deterrs Men from ta-
 ‘ king this first necessary Step towards Know-
 ‘ ledge.

‘ The Measures, Men pursue in this Respect;
 ‘ are often directly opposite; though equal-
 ‘ ly calculated to Forward and Accomplish
 ‘ their several Designs; according as they are
 ‘ either endeavouring to discover Truth, or
 ‘ to screen themselves from the Light of it.
 ‘ This Consideration of the Contrary Aims
 ‘ they have in view, may perhaps account
 ‘ for the Fears and Apprehensions, which
 ‘ They, who happen to be embarked in the
 ‘ Latter

‘ Latter of these Designs (which is a kind
 ‘ of Inverted Philosophy) are apt to enter-
 ‘ tain of the Dangerous Doctrine of Doubt-
 ‘ ing; since it often raises unhappy Scruples
 ‘ in their Minds, and gives them great Dis-
 ‘ turbance, while they are quietly retreating
 ‘ into Obscurity, and intrenching themselves
 ‘ in Errours. The same Consideration may
 ‘ likewise contribute to remove their unjust
 ‘ and groundless Suspicions; or at least to
 ‘ expose their disingenuous Censures of the
 ‘ innocent Liberty of Doubting: A Liberty,
 ‘ which They all securely take, when they are
 ‘ desirous to be informed; but pretend to be
 ‘ terribly alarmed at it, when they are not
 ‘ Willing to be Undeceived.

‘ The Truth of this Observation will evi-
 ‘ dently appear, if we consider the different
 ‘ Care and Caution, with which Men usually
 ‘ proceed in their Enquiries, as they are ei-
 ‘ ther advancing towards Truth, or retreat-
 ‘ ing from it.

‘ THE several Subjects of Enquiry, we are
 ‘ engaged in, may be ranged under Three
 ‘ General Heads: Namely, Such as are In-
 ‘ different to us; Such as we are solicitous
 ‘ to be rightly informed of; and Such as
 ‘ we are willing to be deceived in.

‘ Under

‘ Under the First Head I shall place the
 ‘ Arts, the Sciences, and all the Various Kinds
 ‘ of Knowledge, which are only sought after,
 ‘ for Curiosity and Entertainment.

‘ The Second comprehends the Affairs of
 ‘ Humane Life, and the Methods of acquiring
 ‘ whatsoever is esteemed Valuable in the
 ‘ World.

‘ The Third takes in the Great Points of
 ‘ Morality and Religion; on which our Happiness
 ‘ depends throughout the whole Course
 ‘ of our Existence.

‘ The Disquisitions ranged under the First
 ‘ General Head, may be looked upon as the
 ‘ peculiar Province of the Men of Letters
 ‘ and Leisure; who, not having herein any
 ‘ indirect Views to divert them from Truth,
 ‘ proceed in the Search of it with the utmost
 ‘ Freedom, and never scruple to make
 ‘ the strictest Scrutiny. The Enquirer, being
 ‘ not any way byassed or interested, does not
 ‘ refuse any New Information, that may destroy
 ‘ his Former Opinions; He is under no
 ‘ Apprehensions of unsettling his Judgment,
 ‘ or missing of Certainty in the Pursuits of
 ‘ Knowledge, by indulging the Liberty of
 ‘ Doubting: And he is so far from being of-
 ‘ fended at the like Freedom of Enquiry,
 ‘ in

‘ in Others, that (on the contrary) he is
 ‘ pleased with it; being sensible, he cannot,
 ‘ by any other Method, hope for any Im-
 ‘ provement in those Arts and Sciences, which
 ‘ afford him such an exquisite Delight and
 ‘ Entertainment.

‘ The more useful Enquiries in the Se-
 ‘ cond Class belong to the Men of Business;
 ‘ who, as They are more immediately con-
 ‘ cerned not to be imposed upon, are nicely
 ‘ versed in the defensive Arts of Philosophi-
 ‘ cal Doubting; and discover such uncom-
 ‘ mon Acuteness and Penetration in unravel-
 ‘ ling the wily Frauds and Stratagems of
 ‘ those, they have to deal with, as is but faintly
 ‘ imitated by the subtlest Reasoners of the
 ‘ Scholastick Tribe. Every Adventure in
 ‘ Trade is computed with the exactest Skill;
 ‘ Every Step in Politicks is taken with the
 ‘ coolest Deliberation; to make it succeed.
 ‘ In Concerns of these Kinds no Care is want-
 ‘ ing, that can secure us from Errour; nei-
 ‘ ther are we, upon such Occasions, so re-
 ‘ fined in our Prudence, as to distrust our
 ‘ own Eyes, and to judge it unsafe to see
 ‘ for our selves. And, as in these Affairs
 ‘ we proceed with so much Circumspection;

‘ and Jealousy of being deceived; we do
 ‘ not think it unreasonable in Others, to take
 ‘ the same Precautions.

‘ Thus do both the Learned and Illite-
 ‘ rate Part of Mankind perfectly agree in
 ‘ the true Way to Knowledge, when they
 ‘ are thoroughly in Earnest in their Pursuit
 ‘ after it: And must, therefore, be self-con-
 ‘ demned, if they deviate from it upon
 ‘ those Occasions, in which it would be most
 ‘ fatal to them to be misled.

‘ The Subjects of Enquiry contained under
 ‘ my last General Head, are Those, in which
 ‘ we are often averse to Truth, and prepos-
 ‘ terously skillful to contrive our own De-
 ‘ ception. And, it is observable, that we are
 ‘ only fearful of exerting That Freedom of
 ‘ Thought (which we account so friendly to
 ‘ Truth on all other Occasions) in an im-
 ‘ partial Enquiry into These great Subjects.
 ‘ This Shyness of Enquiry does not, indeed,
 ‘ extend indifferently to all the Parts of *Re-*
 ‘ *ligion* and *Morality*: But, it particularly di-
 ‘ verts us from considering only such Specu-
 ‘ lative Points of Religion, in which it might
 ‘ be unsafe to own an Opinion, different from
 ‘ the Received Notions; or, from attending
 ‘ to such Practical Rules of Life, as are in-
 ‘ con-

‘ consistent with our own Actions. In either
 ‘ of these Cases, our present Interest, or
 ‘ Quiet, is secured by remaining in Ignorance :
 ‘ And we are deterred from such a thorough
 ‘ Examination, as might discover to us these
 ‘ unwelcome Truths, by the Danger of ex-
 ‘ posing our selves, thereby, to the injurious
 ‘ Zeal of Others; or, by the conscious Fear of
 ‘ awakening uneasy Reflections in our selves.
 ‘ But, whenever we are free from these Ap-
 ‘ prehensions, we can securely suffer our
 ‘ Thoughts to dwell on the sublimest Con-
 ‘ templations of Religion, or of Morality,
 ‘ with no less Freedom and Delight, than
 ‘ we permit them to range through every
 ‘ inferiour Kind of Knowledge. Thus a Fear-
 ‘ fulness of Enquiry, and a Willingness to
 ‘ be deceived, are found always to meet in
 ‘ the same Subject.

‘ There is, therefore, just Reason to sus-
 ‘ pect, that this great Tenderness of Doubt-
 ‘ ing (which never seizes us upon our En-
 ‘ quiries into the most sacred Truths, unless
 ‘ they happen to be prejudicial to our In-
 ‘ terests, or painful to our Thoughts) is in-
 ‘ sensibly suggested by that secret Propensity
 ‘ to Errour, with which this Tenderness is in-
 ‘ separably accompanied, and to which it can

' only be subservient. Truth is like a Real
 ' Object, which will bear being viewed on
 ' every Side and in every Light: Whilst Er-
 ' rour resembles an Imaginary Scene, formed
 ' by Paint and Perspective; which can only
 ' be viewed from a single Point, and va-
 ' nishes as the Lights and Shades are vari-
 ' ed.

' The Aversion to that Knowledge, which
 ' detects the latent Disorders of the Mind,
 ' or provokes the Rage of an Erring World,
 ' is experienced to be so strong, that we
 ' ought to be aware of it, and well armed
 ' against it: And we may very justly ap-
 ' prehend our selves to be influenced by
 ' This Aversion, when such a sound Method
 ' of Enquiry, as we judge necessary to carry
 ' us through the Maze of Sciences and the
 ' Intricacy of Business, is laid aside, as unfit
 ' to conduct us to the much plainer Truths
 ' of Religion.

' And since there is in our Minds such
 ' a Propensity to, and Connivance at, Errour,
 ' with a Reluctancy to Truth, and even a
 ' Dread of Information; it is highly unrea-
 ' sonable and very insidious to deterr Men
 ' yet more from a fair Enquiry (which they
 ' are

‘ are so little inclinable to make) by grave
 ‘ Misrepresentations of the Danger of it.;
 ‘ thus furnishing an Excuse for contented
 ‘ Ignorance and Presumption ; strengthening
 ‘ thereby the Treachery of our Prejudices
 ‘ with a False Colour of Sanctity and Zeal.

‘ I need not, Sir, enlarge upon this Sketch
 ‘ to you, who are so well versed in an un-
 ‘ prejudiced Manner of Reasoning. If you
 ‘ think it worthy your Pains to place what
 ‘ I have said in those clear and familiar Lights,
 ‘ by which you daily cheat your Readers in-
 ‘ to a fond Opinion, that they knew before-
 ‘ hand whatever you have taught them; I
 ‘ doubt not, but they will be sufficiently
 ‘ warned against this Weakness of the Mind,
 ‘ which renders it unable to bear the Lustre
 ‘ of Truth: After which, you will not find
 ‘ it difficult to inspire them with a Reso-
 ‘ lution to conquer it. It may then be hoped,
 ‘ that (instead of the mistaken Jealousies,
 ‘ they conceive of Those who would incite
 ‘ them to a manly Freedom of Thought, un-
 ‘ der such just Limitations, as you recom-
 ‘ mend and practice) they will turn their
 ‘ Contempt and Resentment against the Ig-
 ‘ noble Artifices and narrow Sentiments of the

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‘ Persons, who discountenance Free-Thinking
‘ in Others, because they are Strangers to it
‘ Themselves. •

I am, Worthy S I R,

Your Very Humble Servant,

EUPHUES.



N^o 54. *Friday, Sept. 26. 1718.*

*Superstitio, fusa per Gentes, oppressit Omnium
fere animos; atque hominum Imbecillitatem occu-
pavit.* CICER. L. 2. de Divin.



IN my Discourse concerning * the
Causes of Superstition, I promised to
consider the Effects of It; Which
must be, at least, as numerous as
the Causes: Since those very Causes, which

* N^o 34.

at first produced this Evil, being improved and heightened by it, do by that means (in a great Measure) become the *Effects* of the same Evil. In other Words; If Superstition be owing to the Causes mentioned in my Former Lecture; to Stupidity, or Ignorance, or any *Ill Temper* of Mind, which may be Base and Abject, Foolish and Vain, or else Wicked and Mischievous; It returns the Favour, by not only Preserving, but even Promoting these Imperfections.

Concerning STUPIDITY; As a certain Degree of Stupefaction and Thoughtlessness is requisite to introduce the Contradictions and Absurdities, which Superstition imposes on the Belief of Men, making them entirely acquiesce in their Blind Perswasion; So does Superstition in its Turn, when it has once Established it self, prodigiously increase that Stupefaction of Mind, by spreading a Veil of Divinity between the Beholder and the Absurdity, he entertains; which forbids him to re-examine the Matter, or pry too boldly into That, which now (from a Piece of plain Nonsense) is become a Divine Mystery. Without this Sacred Horrour, quite darkening the Understanding (not much enlightned before) perhaps, in some

Lucid Interval, the Devotee might chance to view the Absurdity in its true Light; and discover his Errour. But when this strong Prejudice has once taken Possession, and in a manner enveloped the Soul, Every Thing is feared; the least Surmize of Doubt grows Tremendous: The Man believes firmly, He knows not What; and dares not Enquire, Why. By this Means, the Absurd Belief is Secured; and the Mind is wrapt in such an Impenetrable Cloud of Darkneſs, that it cannot diſcern the leaſt Glimpſe of Light. It muſt, at leaſt, be ſome very Extraordinary Cauſe or Revolution in the Mind, that can ever free it from the powerful Charm, and reſtore it to a Right Apprehenſion.

As for IGNORANCE; it is the unavoidable Conſequence of *Stupidity*: And, though It ſhould have no Hand directly in producing Superſtition; yet, without Ignorance, Superſtition could never be entertained in our Breſts. Ignorance ſtands by, and guards Superſtition in its Birth; and afterwards proteſts it in its Growth: It keeps at a Diſtance all intruding Notions of Good and Evil, Right and Wrong, Truth and Falſhood; the irreconcilable Enemies of *Faſe*
Reli-

Religion. And Superstition amply repays the Obligation: For she effectually prevents Knowledge, by deterring Men from all Enquiry and Examination; the only Means of coming at Knowledge. When Superstition has fixed One Absurdity upon a Man, under the Appearance of a Divine Truth, she continually calls upon him to go on, and not to Look back; for she dreads Reflection above all Things: If the Wretch Doubts ever so Little, She allarms Him with the Charge of Infidelity and Impiety. The Mind thus subdued, has no Courage to pursue True Knowledge, if any Glimmering of Light should happen at Unawares to glance upon it. Thus the Ignorance, which accompanies this State of Mind, must continue and thrive of Course; till, by some superiour Violence, Knowledge be forced upon the Understanding, much against the Will: For, by its own Choice, It is not in a Condition to acquire any Information.

I come, now, to consider what I call an ILL TEMPER of Mind, as it is the Effect of Superstition. Here indeed Superstition exerts her full Power; and triumphs over Human Nature, by debasing and corrupting it, so as to deprive Men of all Sense
of

of Vertue and Excellency, and to make them act in Contradiction to every Notion, that is Wise, and Generous, and Good.

Whatever *Ill Temper* preceded Superstition, (which must be supposed, before certain Superstitions can be admitted into the Mind) the bad Dispositions, which Superstition naturally produces in the Soul, do vastly exceed any, that can be conceived without It. If the Imagined Object of our Adoration be of such a Sort, as can justly fall under no Title, but That of Foolish and Vain; our Adoration must necessarily be of the same Kind; and we shall be led, by our Desire to Please, into every ridiculous Circumstance of Worship, that Folly and Vanity can suggest to us. If the Fancied Object be of the Proud and Arbitrary, the Peevish and Exceptionous Kind; we shall naturally be in continual Terrours before him; never knowing certainly when, or with what, he is pleased: Consequently, we shall grow Timorous and Abject; we shall Fawn, and Cringe, and Flatter, and use the same mean Artifices, which we should employ to sooth a Great Man, whose Frowns we dread. And, after all, we can arrive at no Comfort, nor any Assurance of being Acceptable to such a Deity :

Deity : We shall live in perpetual Anxieties, and be alarmed at every Thunder-Clap, and at every seeming Prodigy in Nature, as some Token of his Wrath and Vengeance ; having no stated Rules to reason by, with Relation to such a *Power*, and being abandoned to mere Conjecture, and a terrify'd Imagination.

This uncertain and desperate Condition will drive us to the most severe and difficult Expedients to avert our imaginary impending Miseries, by endeavouring to gratify the Cruel Divinity in a manner suitable to his Temper. We shall either torment and injure our selves, to divert greater Mischiefs ; which is the most innocent Effect of such Barbarous Superstition : Or (which is the worst Effect of it) we shall study to appease his Fury by the Destruction and Misery of Others : A Turn it more frequently takes, and with much greater Violence, than when it is wholly vented on our selves.

Hence came the Use of human Sacrifices, which prevailed in Antiquity. Parents offered up their Children, Friends and Relations their Friends and Relations, Citizens their Fellow-Citizens, to glut the Appetite or appease the Anger of the Deity, whom they

they worshipped, and dreaded; hoping thereby to preserve Themselves from the Fury and Cruelty, with which, they imagined, he prosecuted Mankind. Not very different is the more modern Sort of Human Sacrifice, which consists in Torturing, Massacring, and Extirpating all, who are esteemed Enemies to the Deity; that is, to a Set of Opinions, which the Majority think fit to Deify. Nay, there is something worse in this Kind, than in the Former. For, the Former is accompanied with Grief, and Fear, and Reluctancy: The Latter is attended with Joy, and Triumph. Pity and Compassion are thought Crimes: And the more the Innocent Wretch suffers, either by the Acuteness or the Length of his Torments, the greater is the supposed Merit of his Tormentours, with the Deity. This horrid Inhumanity can proceed from nothing, but the Belief of a Barbarous and Inhuman *Power*; who establishes a Hell upon Earth, as the only Means for Men to obtain Heaven hereafter. This is the constant and worst Effect of this Sort of Superstition. And I wish it could be said, that this Effect has not been found to a greater Degree in *Christian* Superstition, than
in

in *Heathen*, or any other, that has ever yet appeared in the World.

These are the certain and necessary Consequences of such Superstitions as have prevailed; and they have been experienced more or less, according as the Superstition has (in different Places, and at different Times) been of the worst, or of a less malignant Kind.

T H E R E are other Effects of Superstition; which, though they are not such necessary Consequences of it, yet Superstition has a natural Tendency to produce them in the Minds of her Votaries. I shall only mention Three or Four of these Consequences, which are most Notorious, and Remarkable.

As Superstition stupifies the Mind, and keeps it in the Dark in Religious Matters; so it often has the same Effect, as to every other Knowledge. Where Superstition prevails to any great Degree, we generally see Arts and Sciences, and every thing that depends upon Judgment and Understanding, languish and die away. The Reason is plain: The Habit of submitting the Understanding to Nonsense and Contradiction in one Sort of Subjects, must in Time bring it to the same base Compliance in Others; and by
Degrees

Degrees supplant the very Faculty of Reasoning. And, though this be not always the Consequence of all Kinds of Superstition; yet it seldom fails in the grosser Sorts.

Another Effect of Superstition is, that it undermines, not only True Religion, but all Morality. If it stupifies the Mind, and excludes Knowledge; of course it must weaken the Notions of Vertue, which depend upon a just Discernment of the Reason and Nature of Things. But this is not all it does towards the Destruction of Vertue. It recommends Vice, as the Better Choice, and more Glorious Part; by representing the Deity as Patronizing it. Few Men have so lost all Apprehension of Truth and Rectitude, as not to esteem and admire Vertue; though they do not practice it. And therefore, to extirpate it entirely, something that carries with it the Idea of Great, and Excellent, and Divine, must be set up against the real Excellency, and Divineness of Vertue. This is the Employment of the Deities, which Superstition invents; to preside over Vice, and to be Examples of it themselves. And to be a Favourite and Imitator of the *Higher Powers*, who will not be vicious? If Gods are Arbitrary, Cruel, Revenge-

vengeful, Quarrellsome, &c. will Men be afraid, or ashamed, to be so? It is true, Men may possibly retain a Sense of Vertue in the common Affairs of Life, and be blinded only in the gross Abuse of Religion: But (I believe) Experience tells us, that it seldom so happens.

Another General Effect of Superstition in Any Degree, is Grosser and Darker Superstition: It naturally propagates and encreases it self, where it has once got Possession. And since, when you once have yielded to one Absurdity, there is no Reason why you should stop there, and go no farther; Superstition generally takes Advantage of that Argument (if I may so call it) and asks, why not believe This, as well as That, when they are both equally Unaccountable? Moreover, the same Terrour, which makes you afraid to doubt of what you are already made to believe, will likewise make you afraid to withhold your Belief from any new Proposition, which offers it self with the same Religious Aspect: So that, if Superstition once gets Footing, no Bounds can be set to it: There is no saying to It, *Hitherto shalt thou come, and no farther.*

Lastly,

Lastly, If Superstition should not thus increase ; but, by some strange Accident, or Force, be shaken off all at once : Religion frequently suffers in the Effort, and is thrown off with it. When any one looks back on the Miserable Slavery he has endured under Superstition, he is apt to detest every thing that he thinks was the Occasion of it, or any ways necessary to it. And, as the Belief of Religion in general is necessary for Superstition to build upon ; so he grows to abhor Religion for the sake of what has really no Relation to it : And Vertue being often joyned with, and esteemed a Part of, Religion, he very often hates, and ridicules That likewise. So that, by this Means, Superstition is sufficiently revenged on those, who rebell against her. But, this can only happen to the more Unthinking ; who cannot, or will not, be at the Pains to distinguish Falshood from Truth, if Falshood does but put on the Mask and Garb of Truth. Such Men can never be well secured against a Relapse ; since nothing, but sound Reasoning and a just way of Thinking, can be a sufficient Fence against Superstition.

Monday,



N^o 55. *Monday, Sept. 29. 1718.*

*Ordinis hæc virtus erit, & venus, aut ego fallor;
Ut jam nunc dicat; jam nunc debentia dici
Pleraque differat, & præsens in tempus omittat.*

H O R.

T H E R E are now Six Months expired, since I first attempted to *Think Freely*, for the Good of my Country. In the Compass of This Half-year, I have finished my *Preliminary Lectures*: And These Lectures, seriously attended to, may (I hope) dispose my Readers to lay aside the more gross Prejudices in Life, one after another, for the Sake of Vertue and Truth; in Which Alone the Mind of a Reasoning Man can acquiesce.

In these *Prelections*, I have laboured after Impartiality, Plainness, and Perspicuity; that Persons, who have not been trained up to the barbarous Terms, and abstruse Notions, of the
C c Schools,

Schools, and even my Female Pupils, may become sound Philosophers, with a moderate Application of Thought. I have been scrupulous not to forfeit the Character of a *Free-Thinker*; not regarding what is Fashionable, or Unfashionable; what might please, or displease, the Age in General; nor, what is approved, or rejected, by any Party in Particular.

Therefore, that the Publick may receive the full Benefit of my Labours, (as likewise in Justification of my Self) it will be proper, I should Point out to my Disciples, the Connection of this *Distinct Set of Discourses*; which I may call an *Introduction* to, or rather the *Foundation* of, all the other more *Serious Lectures*, I have already printed, or may hereafter publish. The Papers, I mean, are but *Ten* in Number; the Study of one Leisure-Morning; and are to be perused in the following Order: The *First*; after which should come the *Forty-Fifth*; then the *Tenth*, *Fourteenth*, *Sixteenth*, *Twenty-Sixth*, *Thirty-Sixth*, *Forty-Eighth*, *Fiftieth*, and *Fifty-Third*.

This short Course gone through, the Reader will be sufficiently prepared, not only to receive Plain Truths, but to judge likewise of my Intentions; after which, he may
peruse

peruse my other Dissertations, as he pleases : And I believe, he will not find it Difficult, either to apprehend, or to give his Assent to the Truths, I have advanced in Religion, in Morality, or in Politicks. The great Satisfaction, I propose to my Self (and the greatest, that can arise to an Honest Man) by this Method, is to open the Minds of my Fellow-Subjects by Degrees; so as to make Them capable, even amidst the Avocations of a Busy Life, to comprehend clearly those Principles; by which alone a Man of Integrity can act in Society, at all Times, consistently with Himself.

TO Recapitulate these *Initiatory Papers* : *Free-Thinking* (or a sober, ingenuous, and manly Use of our Reason upon all Occasions) is recommended, as the main Support of Sound Religion and Vertue, and the best Security of the Liberty and Property of a People; and therefore, that we are not voluntarily to close up our Understandings, neither to suffer Others to Hoodwink them for us : That we ought to give our selves up entirely to the Love of Truth; and, that an Honest Man should no more countenance Falshood knowingly, than he would recommend a notorious Vice : That Mankind may, with due Care,

be led into the Knowledge of Plain Truths more readily, than they have been taught to acquiesce in Perplexed Errours; and that the more Ignorant and Inferiour Herd of Men, who, for want of Leisure and Capacity, must rely upon their Teachers, should never be abused with Implicit Falshoods, instead of Truths: That all Controversial Writings should be managed with Impartiality, Candour, and Good Manners: That it is necessary, if we desire to come at the Knowledge of Truth, and to preserve our Sincerity, we should accustom our Selves to Doubt of our Notions, in order to examine them to the best of our Abilities, before we pronounce Them to be True.

THIS is the *Summ* of what I thought requisite to Inculcate, by Way of *Preface*, to a *Divided Nation*; who, through Passion and Prejudice, have, in a great Measure, sapped the very Foundations of *Common Sense*, by undermining It with *Vulgar Errours* on every Side, just as they happen to promote the unjustifiable Interests of This or That Party, from time to time.

A Disinterested Love of Truth, is the most Effectual (if not the only) Expedient, that can be thought of, to reconcile a *Free People* amongst

amongst Themselves, and to heal their Feuds and Animosities. Truth is the only Center of Union : Falschhood and Errour, the never-failing Source of Faction and Division. There can be but One Truth in every Notion : Whereas, the Falschhoods arising from any Proposition may be Numberless. Neither is it difficult (if Men would be perswaded to reason coolly,) to distinguish Truth from Errour, in the Great Points, which more immediately regard the Welfare of Mankind.

A Person of a Plain Capacity, who is Unprejudiced, shall discern Truth much sooner, than one of more acute Faculties, who is surrounded with Prejudices ; just as a Man, who has no strong Sight, and stands in a clear Air, will see an Object more distinctly, and at a greater Distance, than One of a sharp, piercing Eye can, who is encompassed by a thick Mist. Moreover ; He, that has lived perpetually in a Mist, will naturally imagine, that there is no purer Light, than what he enjoys : Neither can he ever be brought to a Sense of the Fog, he walks in, unless he can be perswaded to doubt, to enquire, and to listen to Those who dwell in the Sun-shine, and talk (idly as he may think) of Objects, that escape his clouded Eye-Sight,

I SHALL

I SHALL close This Volume with a few Familiar Considerations (not yet mentioned) in Favour of the Doctrines, I have delivered.

First then; Had not some refined Spirits, in all Ages, reasoned agreeably to These Principles, there never could have been any Progress or Improvement in Arts and Sciences; neither can any New Discoveries be made in Them hereafter, without the Free Use of Human Reason; nor can we, without It, preserve even the Stock of Knowledge, we are possessed of, at present.

Secondly; Men can never, upon any other Principles, acquire the Notions of Vertue and Vice, Right and Wrong; never discover, and consequently never remedy, any Inconveniences in Society; never be in a Capacity to make New Laws, or abrogate Old Ones: All Occasion of Debating would cease; and the Assembling of a Parliament could be of no Manner of Service to the Nation.

Thirdly; It is to the Free Use of our Reason in *Great-Britain*, that we owe all our Liberties, and the Securing of Them, by the Revolution under King *William*: It was the daring to Reason freely, that brought the Nation, at last, to a Conviction of the Absurdity there is in Suffering a *Popish* Prince to Rule
over

over *Protestant* Subjects; and finally ended in an Act of Parliament to settle the Crown, for the future, upon the next Protestant Heir, in the Royal Family.

Lastly; When this Island was, from One End to the Other, quite covered with the Darknes of Popery, and it was thought, not only Impious, but even Capital, to question any of the Establiſhed Absurdities of the Church of *Rome*; What Expedient, less than the Bravest Efforts of *Free-Thinking*, could have restored Us to Light and Liberty? Our First Reformers must have been Men of great Courage, and strong Reason; or it could never have entered into their Hearts to attempt so Difficult, I might say, Desperate, a Change! And, if we do not resolve to encourage the same Free Spirit in our Selves, and our Children; I need not acquaint my Countreymen, that we have a Host of Enemies amongst us, under various Disguises, who will be able (God knows how soon!) to *Reform* us back again into our Ancient Slavery and Superstition.

The End of the First Volume.



Wrong-Printed.

<i>Page</i>	<i>Line</i>	<i>For,</i>	<i>Read,</i>
24,	26,	agreeable	agreeable
57,	6,	relish	relish
116,	2,	Pholo-	Philo-
138,	9,	Clamourer	Clamourers
240,	2,	Seperav-	Separav-
292,	18,	Rights	Right
300,	12,	return	returns

Page 273, Line 5, strike out the Comma after political. Page 336, Line 4, after Before, instead of the Colon (:) place a Semi-colon (;)

